

FEDERAL COUNCIL BULLETIN



Vol. 7, No. 5

September-October, 1924

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A JOURNAL OF
RELIGIOUS CO-OPERATION AND
INTER-CHURCH ACTIVITIES

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council, Committee on Policy for Next Quadrennium	New York	Oct. 1
Conference of Allied Societies Doing Community Work	Asbury, Park, N. J.	Oct. 1-3
Federal Council, Dept. of Research	New York	Oct. 3
Federal Council, Administrative Committee	New York	Oct. 9
Disciples of Christ, International Convention	Cleveland, Ohio	Oct. 14-19
Eleventh Annual Recreation Congress	Atlantic City, N. J.	Oct. 16-21
Conference on Recruiting for Christian Life Service	Brooklyn, N. Y.	Oct. 17
United Lutheran Church, Biennial Convention	Chicago, Ill.	Oct. 21-31
American Country Life Conference	Columbus, Ohio	Nov. 7-11
American Section, Universal Christian Conference on Life and Work	Buffalo, N. Y.	Nov. 10-11
American Section, World Alliance for International Friendship Through the Churches	Buffalo, N. Y.	Nov. 11-13
Federal Council, Administrative Committee	New York	Nov. 14
United Stewardship Council	Louisville, Ky.	Nov. 29
National Council, Y. M. C. A.'s of United States	Buffalo, N. Y.	Dec. 3-6
Federal Council of the Churches, Fourth Quadrennial Meeting	Atlanta, Ga.	Dec. 3-9
Council of Church Boards of Education	Chicago, Ill.	Jan. 10-17, 1925
Joint Meeting, Home Missions Council and Council of Women for Home Missions	Atlantic City, N. J.	Jan. 13-15, 1925
Foreign Mission Convention of the United States and Canada	Washington, D. C.	Jan. 28-Feb. 2, 1925
Federation of Women's Boards of Foreign Missions	Washington, D. C.	Jan. 28-Feb. 2, 1925
Congress on Christian Work in South America	Montevideo	Mar. 29-Apr. 8, 1925

Quadrennial Meeting of the Federal Council of the Churches

ATLANTA, GEORGIA, DECEMBER 3-9, 1924

This gathering, made up of the official representatives of twenty-eight communions, promises to be a notable event in the development of Christian cooperation in America. Any who are interested in the ideals and work of the Council are invited to attend as visitors.

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A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

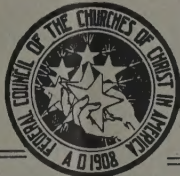
105 East 22nd Street, New York

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Subscription Price, Fifty Cents a Year

Published at 100 Liberty Street, Utica, N. Y.

Entered as second-class matter,
February 19th, 1924, at the Post
Office at Utica, N. Y., under the
Act of March 3, 1879.



Acceptance for mailing at special
rate of postage provided for in
Section 1103, Act of October 3,
1917, Authorized July 3, 1918.

VOL. VII, No. 5

SEPTEMBER-OCTOBER, 1924

EDITORIALS

Stand by the Church!

The movement launched concertedly in many denominations, under the auspices of the Federal Council, to create new interest in the Church and secure greater loyalty to its program of worship is of the utmost importance.

The services of worship are the chief source of moral and spiritual dynamic for the individual and the community. Yet today a host of interests and activities, unknown to our fathers, divert even Christian people from the place of worship. We have allowed the impression to develop that Church attendance is not really essential. That attitude must be changed.

What is proposed is not a mere "Go-to-Church Sunday," but a systematic effort, through the fall months, to emphasize the values of Church attendance and to lead men into the Church.

By deliberate plans and careful organization, including an every-member canvass, we have greatly increased the financial support of the Church and the missionary cause. Why not apply the same systematic efforts to the problem of Church attendance?

And why not do it **together**? A simultaneous movement on the part of all the Churches will create a community sentiment favorable to the Church and its work that no parish can secure by isolated action.

"There is a Tide in the Affairs of Men"

The observance of Armistice Day, November 11, as a "mobilization day" for peace, as suggested by the Federal Council of the Churches, is a patriotic proposal in the deepest sense. The leaders in the peace movement among the Churches believe in national security no less than the most enthusiastic supporter of greater military preparedness, but they are convinced that the really constructive program for security is to be found in outlawing war and building up international agencies for securing justice through judicial procedure. They are deeply persuaded that in the long run security for one nation will come only through attaining a common security for all. They therefore regard adequate machinery for world peace as far more essential to true national safety than any amount of military preparations. The security we need is not so much against military defeat as against having to engage again in a ruinous war.

The most patriotic service which can be rendered to our country today is to put it in the forefront of the movement for peace. The trouble with an undue emphasis on military preparedness is that it tends to create the impression that war is still the only method of maintaining national honor or settling

international disputes. What is needed today is an insistent conviction that if we will give positive leadership to the task of developing international co-operation war can be made a thing of the past.

So long as the old war-system remains, with its dependence on armaments, which lead to counter-armaments and finally to war, no nation is really safe. No far-seeing patriot can be satisfied with a system that leaves our own country and all countries exposed to the most colossal insecurity of all—the menace of future war.

Mobilization for peace in our country is especially timely at the present moment when the American Draft Treaty on Disarmament, which would outlaw all aggressive war, has been submitted to the nations. In preparing this draft, distinguished military men like General Bliss and General Harbord collaborated with Professor James T. Shotwell and other students of public affairs. Let us make clear to our government that Christian public opinion is behind such a plan. The World Court, in which the Churches profoundly believe and for which they have worked, still lacks American cooperation. Let us rally the people to support it. Prompt entrance of America into the World Court and an agreement to submit all disputes to it would do more for our own security and the security of the whole world than the most elaborate military plans that could possibly be devised.

Lest We Forget

No doubt there are too many "special Sundays" already, especially of the kind that divert a congregation from its central emphasis on worship and the eternal values. But Reformation Sunday is not such a one. Surely no congregation desires to go through the year without having its thought at some time definitely fixed upon our priceless herit-

age in the Protestant Reformation. Nor could there be a more suitable time for this than the Sunday preceding or following October 31st, the memorable day when Martin Luther nailed the Ninety-five Theses on the door of the Church at Wittenberg.

The significance of the observance, as proposed by the Federal Council of the Churches, and as described on another page, we all need to take to heart.

Of our immeasurable debt to the Reformation no man can be reminded too strongly. How is that debt to be paid? Not simply by fulsome praise of the heroic Churches of Sixteenth Century Europe, but by helping the Churches of Twentieth Century Europe in their present distress. We owe our own existence to what they did in an earlier day. What will we do for them in their hour of dire and urgent need?

The Bundle of Sticks— Modern Version

There is a Baptist stick—a stout one.

There is a Presbyterian stick—a strong one.

There is a Methodist stick—a firm one.

There is a Congregational stick, a Disciples stick, an Episcopal stick and many other sticks, good sticks all.

But the forces of evil, the problems of the modern city, the size of the national and international task could break any one of these sticks if it were taken alone.

Take a dozen or more sticks together and make a bundle of them, and that bundle is pretty hard to break.

This is a parable of the Federal Council of the Churches. It is a bundle of denominations tied closely together. These denominations vary in size and strength. Bound up in one common life they will develop a spirit that is unbreakable.

(With acknowledgments to the Portland, Me., and St. Louis Federations of Churches.)

—S. M. C.

A Concerted Plan to Call People to the Church

A special interdenominational movement in the interest of promoting Church attendance and enlisting for Church membership is being launched by the Federal Council's Commission on Evangelism. It is the outgrowth of the conference of the denominational secretaries of evangelism held at Northfield, Mass., last June.

THIS undertaking is not simply a "Go to Church" spasm. It is a systematic effort, covering a period of several weeks, to arouse new interest in the Church, so that public worship shall have a larger place in our community life.

The program, suggested by the Federal Council of the Churches, includes the best features of various denominational programs. It can be changed to suit the special conditions in any denomination or community. The proposed outline, however, includes the following four points:

1. A friendly visitation of every home in the parish by the pastor or a representative of the

Church for the purpose of extending an invitation to attend its services and securing information concerning the needs of the family and the community at large.

2. A Church Rally Sunday early in October with a sermon on the place of the Church in human life and the importance of loyalty to its regular services of worship.

3. A special emphasis on the work of laymen in securing decisions for Christ and for entrance into the Church.

4. A fall ingathering of new members.

A New Emphasis Upon Church Attendance

BY CHARLES L. GOODELL

Secretary, Federal Council's Commission on Evangelism

TO further the spirit of worship and devotion, many denominations are uniting to stress the period from October till Easter as a period of emphasis on Church attendance and enlistment for Church membership. The first Sunday in October is to be observed as Rally Sunday, this date being suggested by the Federal Council of the Churches because it had already been decided upon by more than one denomination. On that date it is recommended that from all our pulpits a message be sent forth, by lips that burn with the ardor of it, which shall remind the people that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. It will be a challenge to the ministers of America to realize that a waiting community is hanging upon their word, not asking simply for a human message, but inquiring, "Is there any message from the Lord?"

One of the methods especially urged in this movement is a systematic plan in the local Churches for the friendly visitation of the entire community by Christian men and women whose hearts the Lord has touched. These visitors will welcome back those who have been away during the summer, will urge those who have become indifferent to the Church to return and invite those outside into its fellowship. In

"In this actual world a churchless community, a community where men have abandoned or scoffed at or ignored their religious needs, is a community on the rapid down grade. Church work and Church attendance mean the cultivation of the habit of feeling some responsibility for others."

—Theodore Roosevelt.

many cases they are to go out two by two, as the first seventy were sent, and they will have the same note of achievement as that which gladdened the Master's heart.

In the days when the open saloon filled the land—a day which, thank God, our children can hardly remember—there used to be a sign over the side door, "Family Entrance." Let us take that sign off the saloon and put it on the Church door. Let the children and the old

folks walk into the house of God together. Let them fill the family pew as in the old days. It will give us a sense of solidarity—a sense of united purpose—in spiritual things, of which we have been losing sight.

It is easy for men to drift, to go with the crowd, to travel in the line of least resistance, to do the things which require least of purpose and conviction. So it has happened that in the winter it was too cold to go to Church; in the summer it was too hot; in the spring it was too wet; and the golden days of autumn challenged men to the golf links and the fields. So the days passed and the sense of worship and of duty atrophied and life was one round of the secular with no touch or uplifting force to break the sordid ties of a selfish life.

It is to challenge the average man that this movement is being put on foot by those who

love the Church. The Church of God ought to be the dearest place on earth to any man, outside of his own home. If he had any Christian training at all, he himself was dedicated to God in his infancy. At the altars of the Church he took the most solemn pledge which human lips can utter, and when he chose the dearest heart on earth to be his own he stood with her at the altars of the Church and asked the benediction of God, at the hands of God's minister, to rest upon the new life, and when his own little children came, if he had not utterly forgotten the training of his youth, he also dedicated them to God. And if, in the passing of the years, the orange blossoms changed to immortelles and the wedding march to a funeral dirge, he halted his dead for a little time at God's altar before he carried the sacred dust to God's acre. One would think that a Church consecrated by such memories would be a dear and sacred thing and that no man would turn from it unless direst necessity forced him to.

Here is an institution connected with the most sacred things of life. Let us make men see that they cannot shirk it nor ignore it without being incalculably poorer for such slight. The greatest of scientists lost his love for music and poetry because he ignored them and any man who plays fast and loose with the holiest things of the soul will grow poorer and poorer thereby in those values which are infinitely greater than those current in the market place.

Now, as of old, men will find the answer to prayer in a changed countenance. Life seems different with the eternal in view. Many a man in God's sanctuary has felt the iron leave his soul and the breath of new hope and cheer has brought him solace and stirred him to a nobler life. Can anything be bigger business than the cultivation of such an attitude in the minds of men?

The response which is coming to this special effort of the Churches is most heartening. Many of our governors, judges, educators and financiers have already sent articles expressing their conviction of the importance of the Church and its services. One of the great Chicago papers has been publishing through the last few days successive messages from the great leaders of American thought—full-page advertisements, which have been gladly paid for by those who realize the importance of this movement and wish to help it forward. Messages from Washington, Lincoln, Wilson, Roosevelt, Harding and Coolidge have been sent out under their portraits and others are to follow. Thus millions of people are listening to the driving conviction which moved the lives of the men who made America what it is.

Messages are being put into the hands of pastors throughout the country on such themes as

"Has the Church a Place in Your Life?," "The Builder of Better Lives," "Why Attend and Support the Church?," "The Church Our Home," "The Church Indispensable to Human Welfare," and similar topics. The secretaries of federations of Churches in the various cities are joining heartily in this concerted movement.

If the Church is to be a Church for democracy it must show itself democratic. Its invitation must be to all sorts and conditions of men; it must know no high and no low, and it cannot be indifferent to anything that concerns humanity. Its Master was a lover of men and He went about doing good. He exhorted men to seek first the Kingdom of God and His righteousness, and the Church that is to be His interpreter to men must have His passion and His yearning to bless and serve. It is this thought which is behind this whole movement to bring the people under the influence of a Gospel that is athrob with human interest and spiritual power. It will not stop with a "Go to Church Sunday," it will go on for Tuesday and Wednesday and every other day of the week and of the month, a great movement which shall reach its culmination on Easter Day and still go forward to deepening convictions of spiritual things, marking, please God, a new day in the history of His Church.

CHRISTIAN LEADERS IN THE ORIENT

Three outstanding Christian leaders of the country, who may be counted upon to make most significant contributions to the Christian movement in Eastern lands, are to be in the Orient during the coming fall and winter.

Prof. Herbert L. Willett of the University of Chicago and representative of the Federal Council of the Churches at its Western office, is sailing for nearly a year's absence. He takes with him a group of people who are interested in studying religious and social conditions in the East and the development of the missionary movement.

Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago, has sailed for the Orient to serve as lecturer under the Barrows Foundation. He will give particular attention to student groups in India. Mr. Gilkey served as the Vice-Chairman of the Committee on the War and the Religious Outlook appointed by the Federal Council of the Churches and the General Wartime Commission.

Prof. Cleland B. McAfee of the McCormick Theological Seminary has also gone to the Orient under the Cook Lectureship. In their addresses Professor McAfee will speak especially to Christian groups and Mr. Gilkey to non-Christians.

All Denominations to Observe Reformation Day

The Sunday preceding or following October 31st—the date of the affixing of Luther's Theses to the door of the Wittenberg Church—is urged by the Federal Council of the Churches for observance as "Reformation Sunday."

Significant always, the anniversary this year has special timeliness because of the conditions confronting the Churches of the Reformation in Europe today.

"THE greatest crisis of Protestantism since the Reformation." So some of the best informed characterize the present situation of the Protestant Churches of Europe. And the more we learn of the weakening and disintegrating effects of the war on our sister Churches overseas the more justification we find for this startling verdict. Certain it is that religious institutions which for generations have finely revealed the power of the great Protestant principles are in grave danger and that the noble fruitage in Christian culture of centuries of Protestant loyalty and devotion are imperiled.

Such a situation the Protestants of America cannot cease to bear upon their hearts until it is mended; but it is especially fitting that unitedly and with concentrated attention our Churches on Reformation Sunday should turn their thoughts to the thousands of Churches, born like our own of the Reformation, now in great distress.

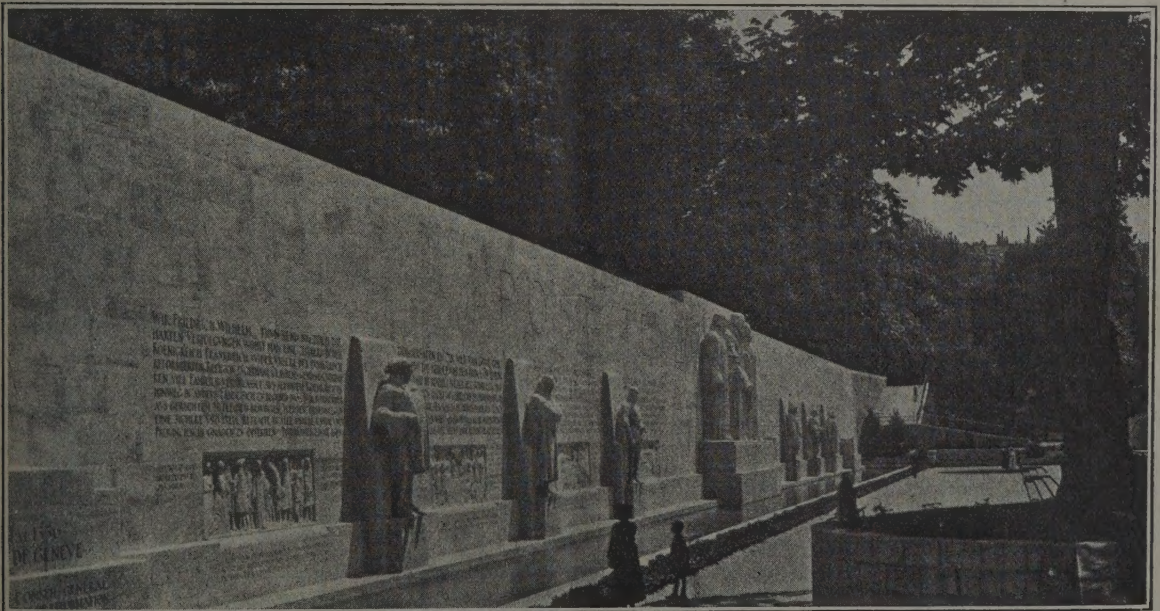
The observance of this day, when the great principles for which the Reformers contended are recalled and our dependence upon them for

the atmosphere of freedom and reality in which our religious life now develops is appreciated, is meeting with widespread favor.

The Reformed Churches in this country and Europe observe the last Sunday in October. (This year October 26th.) The Lutheran Churches observe Sunday, November 2nd. It is the season, not the precise day, which signifies.

One of our denominations (the Presbyterian in the United States) by vote of its General Assembly has recommended to each of its Churches the anniversary of Reformation Sunday as an occasion when not only our indebtedness to the Reformation shall be remembered, but also our obligation to the suffering Protestant Churches of Europe. With the thought of extending as widely as possible this excellent plan the Administrative Committee of the Federal Council of the Churches has recommended:

"That Reformation Sunday of 1924 be, so far as practicable, observed in our Churches as an occasion for considering our indebtedness to the great Reformation movement and also the practical means by which we may aid our sister Churches of Europe, born of the Reformation, in their present distress."



THE MONUMENT TO THE REFORMATION AT GENEVA, SET IN FRONT OF AN IMMENSE WALL OF GRANITE, shows ten heroic statues of leading figures in the Reformation and, in between, the pictures of important events that marked the period. Four statues are grouped in the central portion—Calvin, Farel, Beze and Knox. Six other figures appear. They are, in order from the left: Frederic-Guillaume, the Great Elector; Guillaume le Taciturn, Prince of Orange; Admiral de Coligny; Roger Williams; Oliver Cromwell, and Etienne de Bocksay, Prince of Transylvania.

An outcome of such a general recognition of Reformation Sunday should be a heightened consciousness of Protestant solidarity. Whatever gain may have come to Protestantism in the past from the individualism of its dissociated groups, in the present crisis these characteristics make for weakness. In European countries where the distress is greatest the contrast in this respect between the Protestant and Roman Catholic institutions is painful. In a number of cities one can find Protestant hospitals but one-quarter filled, with food unsuitable, equipment deficient and staff underfed, all for lack of funds, while a few blocks away similar Roman Catholic institutions are filled with patients and sufficiently supplied for every need. During the year 1923, in Germany alone, 88 institutions of beneficence maintained by Protestants were forced

to close for lack of funds, while in the five years ending with 1923 new Roman Catholic institutions opened their doors at the rate of 140 each year, thanks to funds supplied from other lands for the needy regions of Europe.

In the field of religious scholarship and literature the same contrast exists. While well-known Protestant journals of value to Christian scholarship the world over are languishing and in danger of complete suspension; while in one country alone three-quarters of the religious publications essential to vigorous Church life can no longer be issued, representatives of Roman Catholic scholarship are well sustained and their publications pushed with new vigor.

It is surely unnecessary to say that these things are recorded, not that we may be envious of the success of Christians of another type of faith, but that we may search our own hearts. The simple fact is, they have cared for their own and we have not.



—Courtesy "American Lutheran."
LUTHER NAILS THE NINETY-FIVE THESES ON THE DOOR
OF THE WITTENBERG CHURCH

For the Christians of America to realize this is to act, and the channels by which aid will swiftly reach the points of greatest need are already prepared. Outstanding among these is the Central Bureau for Relief with headquarters at Zurich.

This organization is distinguished, not only by its timeliness and efficiency, but also by the degree to which it illustrates the principle of Protestant solidarity which needs just now to be so particularly stressed. Established by the representatives of 37 Church bodies from 21 European nations, it is something new in religious history. For the first time in the 400 years of their existence the Protestant Churches of Europe have become officially united for a common end.

Gifts designated for denominations, Churches, institutions or individual workers abroad will be transmitted promptly and without diminution, while undesignated

gifts will be distributed to points of greatest need. The important thing is to help, and that quickly.

For the religious life born of the Reformation is worth sustaining at any cost. Already in the darkness there are points of light. Out of the very hardness of the times there are being produced sacrificial devotion and high heroism, while here and there visions of a nobler day are breaking on tired eyes and prophetic voices are calling. Once again is illustrated the truth of the saying—"If the noblest type of manhood is to be bred, it must be crossed with persecution." Only the imminent danger is that the present overwhelming burden will be so heavy that it will crush and numb and paralyze, setting back for generations the things of the Kingdom. From this it is ours to save Europe. Has not God made the Protestantism of America strong and resourceful "for such a time as this?" —Chauncey W. Goodrich.

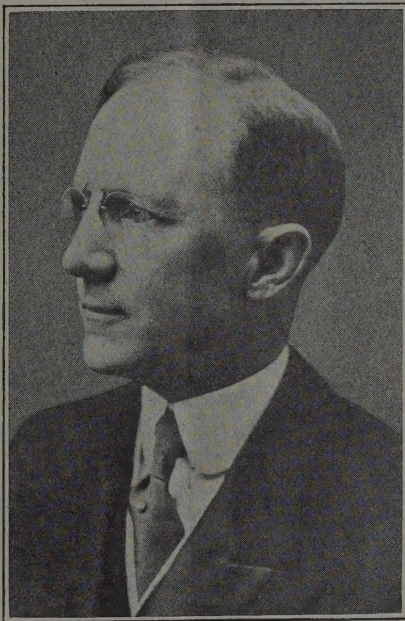
Quadrennial Meeting in Atlanta, December 3-9

The quadrennial session of the Federal Council of the Churches always marks an important stage in the development of the movement for Christian cooperation. The session this year has even more than ordinary significance because of the solid progress made during the last four years and the importance of considering how these gains may be consolidated and the interdenominational movement developed further in a way that will command the full loyalty and support of the Churches. A large and representative attendance is expected.

THE meeting will be held at the invitation of the Church Cooperation Committee of Atlanta. The Central Presbyterian Church, situated opposite the Capitol, and its pastor, Rev. Ben Lacy, will serve as hosts. This is the Church of which the late John J. Eagan, known throughout all the denominations of the Council for his leadership in interracial matters, was one of the officers for many years.

A local Committee on Arrangements, under the chairmanship of Rev. Richard Orme Flinn, and the secretaryship of Mr. James Morton, who is the secretary of the Church Cooperation Committee of Atlanta, is carrying out important plans for making the meeting as perfect as possible from the standpoint of physical comfort.

The Program Committee, under the chairmanship of Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, has outlined a program which promises to be of even greater interest and value than the notable programs of other quadrennial meetings. The program will be printed in full in the next issue of the *Bulletin*. Already it may be announced that, in addition to the most distinguished leaders from



REV. RICHARD ORME FLINN

the Evangelical denominations of America, there will be well known speakers from abroad, including Sir Wiloughby Dickinson, former member of the British Parliament and leader in the World Alliance for International Friendship through the Churches; Professor Julius Richer of Germany, one of the world authorities on foreign missions, and Dr. Adolf Keller of Zurich, who is probably more closely in touch with conditions in Central Europe today than any other single man.

At the Atlanta meeting the term of office of Dr. Robert E. Speer as President expires and the Council will be faced with the difficult task of electing a successor who will contribute the qualities of leadership which he has given.

The regular sessions will be devoted to a consideration of the present work of the Council and its policies for the coming four years. In addition to these business sessions there will be two series of public meetings, one at noonday, centering around the general theme, "The Call to Personal Religion," and one in the evening on the general subject, "The Common Tasks of the Churches."

Committee on Policy for Next Quadrennium

IN ORDER to secure a thorough examination and discussion of the policies which should be followed in the cooperative work of the Churches during the coming quadrennium, a special "Committee on Policy" has been appointed by the President of the Council. This committee, made up of recognized leaders in the various denominations, will hold several meetings prior to the quadrennial gathering in Atlanta in December and will submit to the quadrennial meeting a report of its findings for discussion by the Council as a whole.

The committee includes one representative of

each denomination in the Council, named after conference with the officials of the denomination.

The membership of the committee is as follows:

DENOMINATIONAL REPRESENTATIVES

President Clarence A. Barbour (*Baptist*)
Bishop A. R. Clippinger (*United Brethren*)
Bishop S. C. Breyfogle (*Evangelical*)
Bishop George C. Clement (*A. M. E. Zion*)
Rev. L. K. Williams (*Pres., National Baptist Convention*)

Rev. Thomas H. Lewis (*Methodist Protestant*)
 Rev. Frederick H. Knubel (*President, United Lutheran Church*)
 Rev. C. E. Burton (*Congregational*)
 Rt. Rev. Charles H. Brent (*Episcopal*)
 Pres. George W. Richards (*Ref. in U. S.*)
 Pres. Walter L. Lingle (*Southern Presbyterian*)

Rev. A. E. Cory (*Pres. International Convention of the Disciples of Christ; Rev. F. S. Idleman to serve as alternate*)

Rev. W. I. Chamberlain (*Reformed in America*)

Rev. John A. Proude (*Primitive Methodist*)
 Dr. W. W. Pinson (*M. E. South*)

Bishop Luther B. Wilson (*Methodist; Dr. David G. Downey to serve as alternate*)

Pres. J. Ross Stevenson, Princeton, N. J., (*Presbyterian*)

Rev. E. S. Hagen (*Moravian*)
 Rev. J. A. Detter (*Churches of God in N. A.*)

Rev. John Baltzer (*Evangelical Synod*)
 Bishop Robert W. Peach (*Reformed Episcopal*)

Rev. W. Y. Bell (*Colored M. E.*)
 Mr. John R. Hawkins (*African M. E.*)
 Mrs. John Ferguson (*United Presbyterian*)
 Mr. F. R. Beach (*Christian*)
 Mr. John R. Cary (*Friend*)
 Mr. Esle F. Randolph (*Seventh Day Baptist*)
 Dr. Frank Mason North, Dean Shailer Mathews and Dr. Robert E. Speer, ex-officio.

MEMBERS AT LARGE—LAYMEN AND WOMEN

Mr. W. C. Coleman, Wichita, Kansas.
 Mr. Robert Garrett, Baltimore, Maryland.
 Hon. Carl E. Milliken, Portland, Maine.
 Mr. Morris E. Preisch, New York City.
 Mr. T. S. Southgate, Norfolk, Va.
 Gov. William E. Sweet, Denver, Colo.
 Dr. John H. Finley, New York City.
 Mrs. Helen Barrett Montgomery, Rochester, N. Y.
 Mrs. J. H. McCoy, Nashville, Tenn.
 Mr. Watson S. Moore, New York City.
 Mrs. May Leonard Woodruff, New York City.
 Mrs. F. S. Bennett, New York City.
 Mr. John M. Glenn, New York City.

The Board of Finance is earnestly desirous of reporting to the Quadrennial Meeting without deficit. Subscribers to the work of the Federal Council are invited to renew their subscriptions at once, if possible, in this interest.

A Word from Japan

A RECENT letter from Rev. P. T. Tsuga, representative in Japan of the World Alliance for International Friendship through the Churches, makes the following significant comment upon the malicious attempt of Senator Phelan to discredit the work of Dr. Sidney L. Gulick, the secretary of the Federal Council's Commission on International Justice and Goodwill, on the ground of his being an "agent of Japan:"

"I recall the time last spring when I traveled with Dr. Gulick and heard his addresses to the Japanese. He was a strict adviser for the Japanese, as he is toward the Americans. He said in his address at the Central Tabernacle in Tokyo, 'The world will realize democratic ideas gradually and the time will come when the Emperor will disappear from the nations.' I feared if there were policemen in the audience they would give information to the government. Sometimes he explained the situation of America and gave strong advice for Japanese policy and said, 'America needs to restrict immigrants from all lands. I do not think that Japanese cannot be assimilated, but it is true that they are not easy to assimilate. That is why the United States does not want a heavy addition of Japanese immigrants.' He also said: 'I think many Californians have a ridiculous fear of

the Japanese in America, believing all Japanese are faithful soldiers for the Japanese government. It may be a ridiculous suspicion from the Japanese point of view, but for America it has a normal reason because many of those American-born Japanese have double citizenship.'

"Now he requires grave reflection on the part of America as well as Japan. This is a witness that he is not an American agent in Japan nor a Japanese agent in America, but the agent of Christ who requires their repentance of sin."

A WORD FROM AMERICA

Speaking from radio station WHN in New York on July 26, under the auspices of the National Security League, Milton W. Sutton, discussing ethical aspects of Japanese exclusion, paid a tribute to Dr. Gulick which ought not to pass unnoticed. The fact that Mr. Sutton's address was made under the auspices of an organization which yields to none in emphasis upon 100 percent Americanism adds significance to what he said. In urging reconsideration of the recently adopted exclusion act he referred to Dr. Gulick, the Secretary of the Federal Council's Commission on International Justice and Goodwill, as "America's greatest Christian statesman in relation to Eastern matters."

The Christian Approach to the Race Problem

BY J. H. OLDHAM, OF LONDON

Secretary of the International Missionary Council

(Mr. Oldham's new book, "*Christianity and the Race Problem*," which comes from the press of George H. Doran Co. this month, and from which the following sections are taken, is one of the most thorough and balanced discussions of problems of race that has yet appeared)

THE ultimate political problem of the world is how the different races which inhabit it may live together in peace and harmony. The effect of the expansion of Europe, which has been the dominant fact in the history of the past four centuries, has been to make the world a unit. For better or for worse the various families of mankind have been bound together in a common life and have to learn how to adjust their relations in this unified world.

In striking contrast to this shrinkage of the world through the improvement of means of communication is the lack of any corresponding achievement in bringing about moral and spiritual unity. While physically the peoples of the world have been brought closer together, psychologically they are in danger of drifting further apart. Having by its enterprise, inventions and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the more difficult task of establishing a moral unity.

Ideas are being widely promulgated which, if accepted, would lead directly and inevitably to catastrophe. Doctrines of racial domination are being sedulously preached by writers whose books have an extensive circulation. Far more dangerous is the dissemination of such ideas in works of fiction, the drama and the press.

We recognize that inheritance counts for much and that it is for the good of mankind as a whole that the best strains should be encouraged. But when some of the writers who lay great stress on heredity make the predominant position of western nations in the world today a reason for claiming superiority for the white race as such, they fall into a serious confusion of thought. They fail to distinguish between the hereditary characteristics of a particular strain or line of descent and the hereditary characteristics of a race. It is an entirely unwarranted assumption that the best strains are found exclusively in any one race. Among the white races there are good strains and there are also hopelessly bad ones. And among other races we find strains that would meet any eugenic test. If we wish to adopt a eugenist policy our aim must be to encourage good strains wherever they are to be found. The world needs the best brains and the best characters; wherever they are found they help humanity in its onward march. Those who hold with Dr. Stod-

dard that "it is clean, virile, genius-bearing blood, streaming down the ages through the unerring action of heredity" that is going to "solve our problems, and sweep us on to higher and nobler destinies," ought, if they are consistent, to welcome such blood wherever they find it. But if they refuse to do this and, instead of keeping to the question of strains which exhibit the highest mental and moral qualities, begin to talk of "race," which includes bad as well as good strains, the bottom falls out of their argument.

In much that is written about the superiority of western races the underlying assumption is that the standard by which peoples are to be judged is their capacity to participate effectively in the political and economic arrangements of modern western civilization. But it is necessary to ask not only whether there may not be other equally valid standards of human excellence besides the current standards of western civilization, but also whether some of the standards expressed or implied in assertions of white superiority are standards which Christians can accept as valid at all.

It is a huge and unjustified assumption that the largely materialistic, industrialized, mechanized and militarized civilization of the West is the final or highest expression of the human spirit and that other peoples may be judged by its standards. If it is true, as is commonly held, that the white races excel in initiative, energy, inventiveness and power of leadership, the question cannot fail to suggest itself, when we look out on the world today, whether the qualities which have helped to create western civilization may not end by destroying it. It may well be that human society has reached a stage at which any further development of the instinct of self-assertion may be disastrous and that, if civilization is to be saved, there must be a strengthening of the disposition to appeal to reason and to ensue peace and an increase of qualities and gifts which other races may conceivably possess in larger measure than the white.

The true principle is that differences of race are differences within a fundamental unity and are intended to minister to the fulfillment of a common social purpose. Differences need not divide; they may enrich. Saint Paul made this clear in his illustration of the body. The body is constituted by the difference of its parts.

Without its various members it would cease to be a body. No organ can claim superiority over another since all are necessary to the body, and the organs which might seem to have least influence are as indispensable as the rest.

The conclusion to which our discussion has led is that the fundamental issues in racial relations are not ethnological or biological, but ethical. Our difficulties do not arise primarily from the fact that differences exist. They are created by false ideas in our own minds. At bottom the question is one of attitude, and our attitude is determined by our ultimate values. Is our attitude towards other races to be repressive or constructive? Is what we seek the exclusive advantage and domination of a part or the greatest good of the whole? Are the facts, as we come to know them better, to be made an excuse for exploiting the weakness of mankind for our own advantage, or shall we find in a deeper understanding of human nature and of history new means of awakening in our fellow-men capacities now dormant and of helping them to enter into their heritage as children of God? In the last resort what is at stake is whether the Christian view of the world is true.

Christian guidance in racial questions can be effective only if it is based on knowledge. How far the Church itself should provide machinery for the study of the facts is a difficult question. The organization of a machinery of knowledge is clearly a function of the state. But the motive of service should lead Christians to take an enthusiastic part in such an undertaking and the Church must have some means of making use of the best available knowledge when the necessity arises of rallying Christian public opinion in support of a course of action which appears to be plainly demanded by the Christian conscience.

Interesting experiments have been made in the past few years by the Federal Council of the Churches of Christ in America. Under the leadership of Dr. Sidney L. Gulick, investigations have been undertaken of the problems of Japanese immigration in the United States, missions to express goodwill and to discuss international difficulties have from time to time been sent to the Far East and a vigorous campaign has been carried on in the American Churches to educate Christian public opinion. The immense moral force represented by the Christian Churches in America is thus being rallied to the cause of international understanding and goodwill, while at the same time a serious intellectual effort is being made to understand the issues involved and to ascertain the most hopeful means of dealing with them.

Finally, no greater contribution can be made to the promotion of racial understanding and goodwill than the making known of the Christian Gospel, which by revealing the character

and purposes of God gives to all endeavours to establish right relations between men an unassailable foundation in the eternal order; which in the Cross shows us love and sacrifice as belonging to the life of God Himself; which redeems us from the world and raises us above it, and at the same time sends us back into it to live and work and serve in the power of an endless life; and which in teaching us that all that we are and have is God's gift cuts away every ground of superiority and pride and makes possible a real brotherhood on the basis of our common relation to God.

STEWARDSHIP CONFERENCES

The United Stewardship Council, including the denominational representatives who are charged with responsibility for education in stewardship, has arranged for a series of conferences to be held in November in cooperation with the local federations of Churches in four important communities. The schedule is as follows:

<i>Date</i>	<i>Place</i>
Nov. 8-10	Allentown, Pa.
Nov. 15-17	Youngstown, Ohio.
Nov. 22-24	Indianapolis, Ind.
Nov. 29-Dec. 1	Louisville, Ky.

Each program extends from Saturday to Monday, and includes an interdenominational conference with the pastors of the community and the filling of the pulpits on Sunday with special messages on the subject of stewardship.

WEEK OF PRAYER ANNOUNCED

The topics for the Universal Week of Prayer, to be held at the beginning of January, have this year been prepared by Dr. Robert E. Speer, the President of the Federal Council of the Churches.

For many years the British Section of the World's Evangelical Alliance has been responsible for the preparation of the topics. In the United States the Federal Council's Commission on Evangelism has adopted these topics, making such slight changes as might be necessary to adapt them to American conditions and has furthered the observance of the Week of Prayer in this country. The invitation to Dr. Speer to prepare the material for this year is a recognition of his Christian leadership, not only in the United States, but throughout the world.

The topics for the successive days are as follows:

Thanksgiving and Repentance.
 The Church Universal.
 Nations and Their Leaders.
 Missions.
 Families, Schools, Colleges and the Young.
 The Home Base.

An Institute on Christian Internationalism



—Clinedinst.
MAJOR GENERAL JAMES G. HARBORD

AFTER the Williamstown Institute of Politics had discussed international questions from the economic and political side, a less heralded conference at Chautauqua, New York, studied the same kind of questions from a distinctly Christian viewpoint. An experiment in holding such a conference was made a year ago by the Federal Council of the Churches,

through its Commission on International Justice and Goodwill, and met with such a cordial reception as clearly to warrant holding it again.

Some of the leading Christian students of international affairs spoke and presided at the forums. The most popularly known figure was no doubt Major General James G. Harbord, formerly Deputy Chief of Staff, who insisted on the need of an American army for defense only, and championed the proposed American Draft Treaty of Disarmament which would outlaw aggressive war and give the Permanent Court of International Justice authority to decide when an aggression has been committed.

Mr. J. Henry Scattergood, the first head of the Friends Reconstruction work in Europe, discussed the question of the European debts to this country and urged the importance of scaling them down in return for agreements to limit armaments and reduce reparations.

Our present relations with Latin America, in the light of the Christian ideal, were discussed vigorously by Dr. S. G. Inman, who as a result of wide travel and contacts in all Latin American countries, held that the practice of our government in interfering in the internal affairs of our neighbors for the sake of protecting loans made by our bankers is fraught with peril to our future relations with the Latin American peoples. "Our North American Christianity," he declared, "will find its final test in the way we treat our next-door neighbors. We are piling up hatreds, suspicions, records for exploitation and destruction of sovereignty in Latin America such as have never failed in all history to react in war, suffering and defeat of high moral and spiritual ideals."

Dr. William Axling, a distinguished Christian missionary from Japan, and Dr. Sidney L. Gulick, of the Federal Council of Churches, analyzed the results of the recent rude exclusion of the Japanese and pointed out that "grave consequences" to the spirit of goodwill between America and Japan were already in evidence. They both urged that measures be taken to correct the injustice done to Japan.

The situation in Europe, especially among the Churches, was the theme of Dr. Frederick Lynch, of the World Alliance for International Friendship through the Churches, and Dr. Chauncey W. Goodrich, pastor of the American Church in Paris during the war and after. Dr. Lynch emphasized the need for the Churches of the World to draw closer together. Dr. Goodrich pointed out that the American Churches can do most to knit up a closer international fellowship by helping their needy sister-Churches across the sea.

Hubert Herring, the new secretary for social service in the Congregational Educational Society, differed sharply with those who think the only way for America to be safe is to follow the disastrous European method of armaments and counter-armaments. He held that "preparedness" inevitably ends in that for which men really prepare—that is, war.

Dr. Royal Meeker, for three years Chief of the Research Department of the International Labor Office of the League of Nations and now Secretary of Labor for the State of Pennsylvania, discussed the possibility of changing "human nature" sufficiently to get rid of war. He showed clearly that human nature has really been changing steadily and that international relations, hitherto based chiefly on emotion, are coming under control of thought and reason.

Running through all the addresses and forum discussions was the conviction that the international problems of the present day are primarily moral and spiritual problems and can be solved only by a more consistent effort to make earnest with the truths of the Gospel.



REV. WILLIAM AXLING

Get Out the Vote!

BY WORTH M. TIPPY, *Secretary*

Federal Council's Commission on the Church and Social Service

THE special effort to interest all citizens in exercising their privilege and duty of voting, which has assumed unexpected proportions and in which the Federal Council's Commission on the Church and Social Service is playing an important part, was initiated by the League of Women Voters. Knowing that out of 27,000,000 qualified voters in 1920 only 10,000,000 voted, the League decided in April to throw its energies for six months into arousing the women voters of the country to register and go to the polls next November. They have since been joined by practically all the women's organizations of the United States.

But while the responsiveness of the women with regard to their civic duty is naturally below the general level, due to their recent acquisition of the suffrage, the failure is nearly as marked with the men. Only 49 per cent. of all qualified voters went to the polls in 1920. In Massachusetts in the state election of 1922 one-sixth of the electorate voted. The National Manufacturers' Association, which has joined in the campaign, and which now possibly for the first time finds itself fighting beside the American Federation of Labor, calls attention to a rapidly declining percentage of qualified voters, over a long period of years, who exercise their suffrage:

1896	80% voted
1900	73% voted
1908	66% voted
1912	62% voted
1920	49% voted

This is serious. A democracy depends for its effectiveness as a form of government upon an intelligent, honest and voting electorate. The situation indicates great indifference. It is generally agreed, although there are no statistics, that the better qualified voters, including Church people, are especially negligent. Mr. Wayne B. Wheeler said to me a year ago that the most serious phase of the enforcement of prohibition is the negligence of the Church vote.

The result would be greater if the question were not simply "to vote or not to vote," but to vote intelligently and wisely with reference to vital public issues. However, there is a large educational value in simply arousing people to the duty of registering and voting. Out of the campaign will come great numbers of active citizens whose conscience and interest will have been aroused and who will have learned the value of associated effort.

In the general effort in which many organi-

zations are enlisted the Federal Council has taken as its special responsibility the effort to get all Church voters, men and women, to register, to go to the primaries and to vote. It prepared a statement containing informational material and suggestions as to method for the use of pastors. This was sent to all the Church press with the request that it be printed or given editorial treatment. More important, the co-operation of the denominational secretaries for social service was heartily given and most of them took up the matter with the pastors through their official channels.

Pastors were urged to preach an Election Sermon, following an old precedent dating back to the early days of democracy in New England. They were asked to urge the voters of their congregations to think through the issues of the campaign on a basis of fact, public welfare and Christian principles; to register 100 percent; to vote 100 percent; to arouse women voters; to assist new Americans to vote intelligently.

The appeal closed with the words of Miss Julia C. Lathrop to the women of Illinois:

"The universal secret ballot is the best expedient yet invented for giving each adult person his rightful and equal power to express his will in public matters.

"Every honest intelligent vote is important to its possessor and the sum of such votes gives a map of public opinion whichever party may win a given election.

"The campaign for getting out the vote will prove educational to all who take part in it and to all who are induced to vote by it.

"The campaign appeals to the voter to stop, look, listen, not to vote on the run without knowing what or why."

Miss Belle Sherwin, President of the League of Women Voters, speaking of the statement prepared by the Federal Council and of the importance of the action of the Churches, writes: "I have had particular satisfaction in reading through your statement to note the definiteness with which you have stated the necessary steps to voting. Your letter will have great educational value."

The Young Women's Christian Association has been very active in the campaign, making use not only of its national and state organization and publicity, but vitalizing its direct contacts with women voters in its local branches throughout the community. *The Homiletic Review* has also done notable and early work in organizing a registration of pastors and in circularizing all the pastors of the country.

How Japan Feels about the Exclusion Act

By REV. WILLIAM AXLING

(Missionary of the American Baptist Foreign Missionary Society for twenty-three years)

JAPAN'S reaction to America's exclusion move is not so much resentment as it is the dire disappointment and poignant grief that a friend feels when a friend has failed to play fair. And Japan is not thinking of herself alone. She is looking out and considering the whole future of the Pacific.

Japan is wondering whether brotherhood is going to be broadcast across this world of ours, or whether race shall stand against race and color against color. She is wondering whether Christ or color is going to rule in regulating international relations.

This legislation has in tragic fashion put Christianity on trial in Japan. The racial discrimination in that legislation has caused multitudes of Japanese to question the right of the Christian faith to pose as a world religion, and to doubt the sincerity of Christian brotherhood. It has raised in the minds of many great question marks against such central Christian truths as a divine Fatherhood, a world brotherhood, justice, fair play and goodwill toward men of every race. It has struck the Christian movement in the Japanese Empire a staggering blow, and plunged the evangels of the Gospel into a dark Gethsemane.

Through this Exclusion Act the Liberal Movement in Japan has suffered a stunning setback. This movement, which stands for the ideals of democracy, the rights of the people in domestic politics, against militarism and for peace and brotherhood in world relations, had gathered such momentum that it was a mighty factor in setting the ideals, moulding the thought and determining the direction of the nation's life. It looked largely to America for its ideals and for inspiration. Through this legislation America has discredited and disheartened the leaders of this movement.

A genuine rectification of the situation involves two steps:

First: The inclusion of Japan in the general quota law. Even if the quotas for all nations were trebled the number of admissible Japanese would still be negligible.

Second: Amendment by Congress of the law of naturalization, so as to grant privileges of naturalization to all who personally qualify, regardless of race. With the strict limitation of immigration the number of Japanese who could become citizens would also be negligible. By these two measures those elements of our laws which discriminate between races would be removed and the gaping wound which America has inflicted in Japan's heart would be healed.

By BISHOP HERBERT WELCH

(Of the Methodist Episcopal Church in Japan and Korea)

RECENT arrivals from Japan who have been in touch with representative citizens of that country say that the prevailing feeling is one of grief. The wound inflicted on Japanese sensibility is the more painful because it is the wound of one who has been regarded as a friend. Says one of these leaders, "The recent action of America has broken the hearts of us Japanese Christians."

Accompanying this feeling of grief is a sense of bewilderment. Leading Japanese students are well aware of the way this nation freed the African slave, even at the cost of bloodshed. They know that there were differences of opinion, but that the predominating opinion of America was that the Negro was not only a man with a hoe, but a man with a soul, entitled to be treated as a man. "Why, then," query these thoughtful men, "should America turn toward the yellow race and treat us as inferiors? Why humiliate us before the world?"

Attempts, of course, are made to smooth the matter over and to say that the discriminations of our laws against Orientals do not imply that they are inferior, but simply that they are different. But this is scarcely a convincing answer. The American spirit of fair play ought to involve treating every man as he himself deserves, asking not, "Who is his grandfather?" but "Who is he?" Not "Where does he come from?" but "Where does he stand?" It should not judge men in bulk by nations or races, but on the basis of individual worth.

Following grief and bewilderment is a feeling of resentment, which happily is accompanied by vigorous self-restraint, so that, while the feeling among the masses has been intense, few outbreaks have occurred which would create any international difficulty.

The results to America carry much more danger than to Japan, for this action threatens the model leadership of our nation among the nations of the earth, and it impairs the right of the American missionary to claim that Christian America really believes in human brotherhood.

No question is ever settled until it is settled right. This has not been settled right. A new program must be found. Meanwhile, let all our people make the Christian sentiment of America felt in Japan, not only by prayer and by protest to the Congressmen, but by letters sent to Japanese friends and to our missionaries in Japan. Let us cause it to be known that Congress does not really represent us in what it has done.

The American Churches to the Churches of Japan

THE Federal Council of the Churches, by action of its Administrative Committee, has addressed to the Christian Churches in Japan a special message concerning the present situation with regard to Japanese immigration. This letter has been prompted by the conviction that, even though there may be friction and misunderstanding between the governments of the two countries, no governmental policies ought to be allowed to weaken the ties of fellowship that bind together the Christians of the world.

The message reads in part as follows:

Beloved Brethren:

We wish to let you know how much you have been in our thoughts and prayers during recent months, and to have you realize something of our deep distress because of the action of our Congress touching the regulation of immigration from Japan.

Our Christian fellowship stands above all questions of race and nationality. We feel strongly that, whatever may be the procedure of politicians and legislators, and however difficult governmental relations may be, Christians of different lands, while maintaining full loyalty to their respective nations, must not allow those procedures and difficulties to interfere with their fellowship or their cooperation for the establishment of the Kingdom of God in all the relations of human life.

We deeply deplore the action of Congress and consider that it did violence both to Christian and to American ideals. A majority of the members of Congress did not realize how deeply their action would be resented by the Japanese people, nor did they fully consider the importance of securing the same practical results by means that were courteous and friendly.

Incredible though it may seem to you, Congress had not the slightest desire to humiliate or insult Japan. This statement is based on very full acquaintance with the facts.

We hope you will not forget that President Coolidge and Secretary Hughes expressed their desire in the matter frankly and strongly, and made determined efforts to modify the discriminatory clause. Their friendly attitude, like that of Ambassador Woods, was unmistakable. The President did not feel justified in vetoing the bill because it contained so many urgently needed provisions for dealing comprehensively with European immigration.

We wish to emphasize the following points:

First: American goodwill toward the Japanese people has not changed from the attitude expressed last September after the earthquake and fire. Our gifts at that time were spontaneous and free from ulterior motives.

Second: The action of Congress was due primarily to domestic and constitutional considerations and secondarily to misinformation and misunderstanding propagated by a small but active group of agitators, and to political forces coming into play at the beginning of a critical national election campaign.

Third: The action of Congress does not indicate that Americans consider the Japanese an inferior race. That idea was never held except among the uneducated and uninformed. The fact is that the more our people know Japan the more they are impressed with the nature and quality of her people.

Fourth: The forces in America making for international righteousness, justice and friendship eagerly desire that mutual consideration and effective cooperation for permanent peace between America and Japan may prevail.

We earnestly pray to the Heavenly Father of all peoples and races that He may guide us all to know His Will better and to practice it more effectively.

CRITICISM OF RESEARCH DEPARTMENT DISAVOWED

The *Industrial Review of the Year*, prepared by the Department of Research and Education of the Federal Council for use in connection with Labor Sunday observances and published in the *Information Service* of August 2, was made the basis of a sharp criticism by Mr. Matthew Woll, Vice President of the American Federation of Labor. Friends of the Federal Council who had seen Mr. Woll's statement will be glad to know that, although he was quoted as speaking officially for the Executive Council of the Federation of Labor, his statement was made purely on his own personal responsibility and that no criticism of the Federal Council of the Churches was authorized by the American Federation of Labor. Mr. Woll's statement, moreover, it now appears, was given out before he had seen the document itself and was based merely upon an article in the public press which quite misrepresented its real character.

The contribution which the weekly *Information Service* is making to an understanding of social questions is evidenced by a host of testimonies.

The Churches and the Narcotic Drug Traffic

A NEW and unequalled opportunity has come for the expression of American public opinion on the control of the traffic in habit-forming narcotic drugs.

A World Conference is to be held in Geneva in November, looking toward the complete suppression of the cultivation of opium beyond the need for medical and scientific purposes. This is the famous "American policy" which the Hon. Stephen G. Porter persuaded the League of Nations' Commission to adopt.

President Coolidge has appointed three American delegates to that conference, among them Bishop Charles H. Brent, vice-chairman of the Federal Council's Commission on International Justice and Goodwill.

The pressing need now is that our delegation may be supported by thousands of resolutions, passed by all kinds of organizations, which may be presented to the Conference in Geneva, expressing the overwhelming desire of the American people that this curse of mankind shall now be dealt with drastically and effectively.

The Federal Council of the Churches has taken repeated action in voicing what it believes to be the unanimous judgment of American Christianity, supporting specific movements dealing with the narcotic situation. What is now needed is not merely the resolutions of a few general

national bodies, but those of many thousands of local bodies. It is earnestly suggested that ministers' meetings, federations of Churches, women's Church groups, home and foreign mission study classes, adult Bible classes and various Christian young people's societies and organizations take appropriate action. Resolutions passed by thousands of local congregations will be highly valuable.

This brief statement is an appeal to the Christian people of America to express their mind. The Federal Council will serve as a receiving and forwarding agent for these resolutions. They will be tabulated, classified and entrusted to Bishop Charles H. Brent, who will go to the Conference not only as representing the United States Government, but also as representing the Churches of America.

No particular wording or form of resolution is suggested. The greater the variety the more effective will the resolutions be. The one essential which should be incorporated in some form in every resolution is the request for the adoption of effective measures for the total extirpation of the plants from which narcotic drugs are manufactured, except as they may be needed for medical and scientific uses according to the judgment of the best medical opinion of the world.

—S. L. G.

A CHAPLAIN'S DAY IN CAMP

Mr. H. A. Shuder, a member of the Research Department of the Federal Council of the Churches and a reserve chaplain of the Army, spent the month of August on active duty as a chaplain at Fort Ethan Allen, Vt. Mr. Shuder reports his impressions of the moral and religious aspects of the life of the camp as follows: "Morals were good, sportsmanship, courtesy, loyalty and cleanliness were laid down as absolute military qualifications. Religious idealism was not neglected. A formal Church parade was observed. The boys were marched to religious service, the Catholics to their special mass and the others to open air meetings under the trees. The Colonel was present at each meeting and all the members of the staff were expected to be present and were.

"I was assigned to give the course in citizenship and supplemented it by a questionnaire study which was intended to help the boys to appreciate present day vocational possibilities. It was found as a result of the study that only two boys out of the entire camp chose military life as their vocation. A number, however, indicated military life as the second choice. It was also found that two men were preemi-

nently the character guides of the men of the camp: Theodore Roosevelt and Abraham Lincoln. George Washington was third. Of those chosen as the ideals of the men 18 were soldiers, 59 were citizens of action, 40 men distinctly of character, 19 were thinkers and 22 were traditional or general."

AMERICAN CEMETERIES IN FRANCE

Dr. Charles S. Macfarland, as a commissioner to visit the American cemeteries abroad, has reported to the General Committee on Army and Navy Chaplains as follows:

"It seems evident that the difficult task of putting the cemeteries in order has been performed with sympathetic concern and faithfulness. They now present an appropriate appearance, although they would still bear additional beautifying features.

"I am still more than ever inclined to repeat my previous recommendations:

1. That they be in visible charge of American officers in uniform.
2. That a chaplain be associated in the general oversight of them."

The Local Church in the Crusade for Peace

By SIDNEY L. GULICK, *Secretary*

Federal Council's Commission on International Justice and Goodwill

THE recent declarations of denominational assemblies, conventions and conferences on the subject of war will have little value unless they are followed by active programs in the Churches in hosts of communities. The eloquent words uttered during recent months must be followed by even more convincing deeds in the months to come. So it is the local Church that becomes the real test of the Church's concern for peace. Armistice Day is a time when every Church should rededicate itself to this cause and plan a definite program for the year ahead.

As a means of assisting the local Churches to carry out a more effective program, as outlined in the denominational gatherings held this spring, the Federal Council of the Churches has prepared a new pamphlet entitled "What Pastors and Churches Can Do in the Crusade for a Warless World." This document undertakes to make concrete, practical suggestions of specific ways in which pastors and Church members can make their influence definitely felt.

It is proposed, first of all, that in the local Church there should be a special Peace Cabinet. The following suggestions indicate the character of its responsibilities:

The Cabinet might, as one of its first undertakings, prepare, for adoption by the Church after due study and revision, a brief declaration of its ideals, policy and program and its resolve to do its part in abolishing war.

At least once each year, as the culmination of the annual peace service of the Church, the entire congregation might be invited to repeat together the "International Creed."

A pageant once or twice a year, if well done and properly advertised, would interest and arouse both the Church and the community. Several pageants and plays are now available, and some member of the Church might perhaps prepare an original pageant. Among possible plays and pageants are suggested: "Goodwill, the Magician," for children from six to twelve years old (National Child Welfare Association, 70 Fifth Avenue, New York) and "Religious

Dramas" (The Century Company, New York), a collection of ten plays and pageants for adults, young people and children.

Either separately or in cooperation with other Churches special speakers should be secured for lectures or addresses several times a year. A forum, bi-weekly or monthly, might be instituted for the discussion of many topics of vital interest, international questions being chosen every few weeks.

A study course on Christian internationalism should be used by adult Bible classes and young people's groups. It might be made the basis of the usual mid-week prayer meeting topics for six or eight weeks during the year. Three study courses are available:

For Young People—
"The Christian Crusade for a Warless World." (Federal Council of the Churches).

For Adult Groups—
"International Problems and the Christian Way of Life" (Association Press, New York).

A new and valuable discussion course by Rev. Roy B. Chamberlain and Professor Jerome Davis will be issued shortly by Pilgrim Press, Boston.

Christian international ideals should be taught to the children in the Sunday school. An important aid for this type of work is the volume by the Rev. J. L. Lobingier on "World Friendship Through the Church School" (University of Chicago Press).

Help in the training of young children will be found in striking placards picturing in pleasing forms the good qualities of the children of many races issued by the National Council for Prevention of War.

WORLD ALLIANCE MEETS IN BUFFALO

The annual meeting of the World Alliance for International Friendship through the Churches will be held in Buffalo, N. Y., November 11-13. It will bring together a large body of people concerned in the movement for world peace. Distinguished speakers from abroad will include Sir Willoughby Dickinson of England, Professor Julius Richter of Germany and Professor Zilka of Czecho-Slovakia.

The anniversary of Armistice Day should be the occasion for indelibly establishing in the minds of all Americans the wastefulness, the horrors and the immeasurable destruction of wars.

Let this day be observed for the study and discussion of ways and means of abolishing all possible future wars by substituting a practicable plan of action based on common-sense reasoning, justice and law. Let these anniversary gatherings, and the speakers who address them, be inspired with the true spirit of Christianity, without which neither man or nation can long endure.

—General James G. Harbord.

A Call to the Churches

Armistice Day, November 11

SHOULD not the Churches, affirming that their loyalty to Christ transcends all lower loyalties, and determined to apply the principles and the spirit of Christ to every national and international problem, stand on their own feet, do their own thinking, adopt their own policies, and assert their independent right to deal with the greatest moral evil of this generation? Let them refuse unequivocally to support pagan international policies or acquiesce in colossal and provocative preparations for super-pagan wars. Let them declare that, for nations no less than for individuals, the wages of sin is death, and that evil is to be overcome with good.

The substitution of law, conciliation and arbitration for war in the settlement of international disputes is a matter of moral principle. But it is also vitally important that this principle be embodied in national legislative action. Christian citizens have the right and the duty to inquire of those who represent them concerning their ideas and purposes regarding the outlawry of war, the substitution of law for war, and the embodiment in appropriate legislation of the ethical principles of the Kingdom of God in the relations of nations.

The Churches of America can work effectively for world peace only if they really get together, march together and work together. The following suggestions are offered for the observance of Armistice Day as a Mobilization Day for Peace:

1. On Sunday morning, November 9, let the service of worship center around the theme of the Church and World Peace.

2. On Sunday or Monday evening, November 9 or 10, Sunday Schools and Young People's Societies might put on an *Armistice Day Pageant*.

3. On Tuesday, November 11, let great *Mass Meetings* be held under the joint auspices of all the Churches of the community, with one principal speaker to utter the aspirations of our people for permanent world peace and to point out constructive and practicable plans for its achievement. Other groups in the community might well participate. Especially invite ex-service men to join in this mobilization for the permanency of the peace which they above all others gladly hailed on November 11, 1918.

4. Secure the twelve-page pamphlet entitled "*What Pastors and Churches Can Do in the Crusade for a Warless World*" (Federal Council, \$1.10). Here are described many detailed suggestions regarding committees, study courses, lectures, pageants and bibliography. No pastor or Christian leader who desires to take a real

I commend heartily the proposal of the Federal Council of the Churches of Christ in America to use Armistice Day to express to the people of the country the importance of stimulating understanding of the problem of securing world peace, so that the tragedies of war may be avoided.

Now, for the first time in history, the world is organizing for peace.

The Federal Council of Churches is conducting its campaign in the interest of peace in accordance with correct strategic principles, for its real mission is to develop the understanding of the American people, capture their interest and win their support.

—Major General John F. O'Ryan.

part in the "War to End War" can afford to be without this "manual of arms."

5. When Congress convenes in December, write yourself and get your Church to write to your United States Senators, urging them to push for prompt action on the Harding-Hughes-Coolidge proposal regarding American adhesion to the *World Court* and to favor prompt action on wise plans for the *Outlawry of War*. Also write to the Representative from your District in the House,

asking him to urge your two United States Senators to take prompt action.

6. For full and real Mobilization each Church may well, by formal vote, dedicate itself to the achievement of a Warless World. Let it adopt the *International Ideals of the Churches* or some similar declaration. Let it establish its Peace Cabinet and enroll as one of the fighting units in the great new Crusade.

HELPING THE CHURCHES TO MOBILIZE

Plans for mobilizing the Christian forces of America for Peace on Armistice Day, are being pushed with energy by the Federal Council's Commission on International Justice and Goodwill. A new sixteen-page pamphlet containing study material and giving many suggestions for local Churches is now ready. It is entitled "The Churches Mobilizing for World Justice and World Peace."

The study material deals with the two proposals for the Outlawry of War now before the country—the Levinson-Borah Plan, and the Draft Treaty Plan prepared by an American Committee, of which Generals Bliss and Harbord and Professor Shotwell are prominent members. The two plans are thoroughly analyzed and their salient points compared.

The pamphlet contains also brief quotations from the resolutions adopted by the principal denominations on the subject of war and peace during the past year.

This document is designed to help the pastor in the local Church. It makes available the material needed for instruction and suggestion. Particularly on the page devoted to suggestions for local Church organizations are given detailed hints for Sunday-school teachers and superintendents, for young folks, for mature students and thinkers, and for sermon topics and mid-week meetings.

It is increasingly evident that while National Assemblies may issue splendid declarations and

adopt ringing resolutions, it is only the response of pastors and local congregations that can give them driving power and make them really count. The real task ahead of the Church is how to secure active cooperation on the part of local ministers and congregations throughout the country.

Plans for Armistice Day are already being made in many places. The Dayton Federation of Churches, for example, reports an active beginning. Pastors are to be invited to preach on November 9 on Christian Methods for securing World Peace. It is proposed that a group of young people shall put on a pageant which may be repeated in various sections of the city. A mass meeting on Armistice Day is also being planned.

The War Department reports that its plans for Defense Day have been eminently successful. The Churches and the Christian people now must answer the question whether they will take equal interest in mobilizing the forces of goodwill for world justice and world peace.

The Outlawry of War

BY SENATOR WILLIAM E. BORAH

WHAT do we mean by outlawing war? In common parlance we mean to give war the same status in international law that murder has in our domestic law. We mean to place the settled and confirmed judgment of mankind over and against war as an institution for the adjustment of disputes between nations and to substitute in lieu thereof law and judicial tribunals. We mean to disown, renounce and condemn force in the settlement of international controversies and substitute therefor reason and law. If this cannot be done then all discussion about leagues and courts may well be regarded as a fatuous display of intellectual gymnastics. What hope may we entertain of ending war if we stubbornly refuse to condemn war as a crime and to denounce it in our international codes?

THE FIRST STEP

I maintain that the first step in the abolition of war is the changing of the attitude of the

public mind toward war—to give war its proper place in the public opinion of mankind. The educational process must go on until war shall be regarded as a great crime and so denounced by public opinion and crystallized into law. Putting aside all other questions and all matters of detail as to the enforcement of law, consider what the effect would be upon the whole world of politics if we could secure the incorporation in our international codes of a declaration that war is a crime and all who connive at the bringing on of war are criminals and are to be punished as such. So long as war is recognized as legitimate—and not only as legitimate, but as a source of great honor and glory—so long as the public mind is taught so to regard war, what possible benefit may we hope for from leagues or alliances or international courts, or what possible check may we expect upon the activities of those who foment war?

Observance of Armistice Day as "Mobilization Day for World Justice and Peace," suggested by the Federal Council of Churches, is an excellent idea. Isn't it possible, for the Catholics, Jews, Mohammedans, etc., to join this movement?

The Veterans of Foreign Wars and the American Legion have both sought to make the day a holiday, but six years of strife have followed the Armistice and it is about time the day is made a day of sober contemplation.

ROBERT S. ALLYN

Lieutenant-Colonel, Commanding 607th Coast Artillery,
(in a letter to the "New York American.")

An Impression of Europe To-day

BY REV. CHARLES S. MACFARLAND

General Secretary, Federal Council of Churches

IT IS the same old story, touched this time with increased pathos and hope—"We cannot solve our problems without America." As a rough miner, Mayor of the little borough of Quarignon in Belgium, said in his speech to the Huguenot-Walloon Commission—"We do not understand international politics, but one thing we know, our hope is still in God and America."

A political leader in France put the same idea in the following words: "In 1918 we tried to do what we believed the United States demanded. Now, again, we have tried to follow the advice of both your official observers and your unofficial officials. We frankly acknowledge our dependence, just as your thirteen colonies did in 1776 when our positions were reversed and you were asking of France what France now asks of you."

They frankly confess their confusion at some of the cryptic utterances of our political leaders. They are still unable to see how they can comply with the demand to consider the claims of their creditors without reference to the available resources of their debtors.

Most noticeable is a new tendency to put things in the hands of the League of Nations with increasing trust and confidence. As one diplomat said, "Were the United States sitting at Geneva, under any kind of reasonable qualifications, the League could now command nearly universal consent."

While far-seeing leaders still see that the United States must ultimately sit at Geneva, they also see that they ought not to defer longer in committing their own destinies to the League. Apparently the session opens this year with a new sense of stability and confidence.

The visit of the Huguenot-Walloon Commission aroused evident pride and satisfaction in France and Belgium by the reminders of the early contributions of the French Huguenots, and of those from what is now Belgium, to the laying of the foundations of America.

There is a new spirit in Europe, but, as the old Mayor said and as the political leaders feel, the future depends much on America. Europe cannot lift herself by her own boot-straps. While the United States can claim too little credit for the new spirit which has been induced by the European people themselves and by their own leaders, we now have another God-given opportunity to seize the occasion and now do for peace what we did in 1918 in war—determine the issue.

Great Britain with MacDonald; France with Doumergue and Herriot; Belgium with Theunis

and Hymans, are now in the hands of men characterized more by their sense of human sympathy than by the subtleties of diplomacy, and that fact constitutes new grounds of hope, especially if our own leaders meet them in the same spirit.

S. S. Leviathan, Sept. 1, 1924.



REV. HUBERT C. HERRING

Formerly pastor of the United Congregational Church of Wichita, Kansas, has been elected by the Congregational Education Society as Secretary for Social Service in that denomination. Mr. Herring brings to his work not only a successful experience in the pastorate, but also wide study and writing on social questions. Mr. Herring's father was for several years Secretary of the Nation Council of the Congregational Churches and in this connection was one of the staunchest supporters of the Federal Council.

In order to secure fuller cooperation between the Federal Council of the Churches and the International Sunday School Council of Religious Education, Rev. Samuel McCrea Cavert, one of the general secretaries of the Federal Council, has been elected a member of the International Executive Committee of the Sunday School organization. Dr. Hugh S. Magill, General Secretary of the International Sunday School Council, was elected a member of the Federal Council's Administrative Committee nearly two years ago.

To Help Protestant Churches of Central Europe

(The following is a brief summary of the report made by Dr. Charles S. Macfarland after his conference recently in Paris with the Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe)

THE organization for carrying out a program of Protestant aid throughout Europe is now nearly complete. In correspondence with the office of the Central Bureau for Relief of the Evangelical Churches of Europe, with headquarters at Zurich, Switzerland, from which Dr. Adolf Keller directs the whole movement, co-operating committees have been organized in all the helping countries. These include Scandinavia, Holland, Switzerland, England and Scotland. In all the larger countries needing help, committees composed of representatives of all denominations approve requests for aid and assure wise distribution, and in the remaining countries a group of responsible and representative Church leaders exercises the same function.

Throughout the wide field of its activity the Bureau has introduced a new spirit of cooperation and some approach to a unifying of European Protestant Churches is already evident.

In the so-called "helping countries" the Churches have responded well to the appeal of the Bureau. Especially noteworthy has been the amount given by the Swiss Churches when the small population of that country and the depressed conditions of business are considered.

A complete study of the whole situation is being made, the results of which will shortly be published in the form of a *Handbook for European Protestantism*. In this work Dr. Keller and Dr. George Stewart, Associate Minister of the Madison Avenue Presbyterian Church, New York, have collaborated.

The approach of the Central Bureau to the Churches of this country is through the American Representative, Dr. Chauncey W. Goodrich, whose office is with the Federal Council of the Churches, 105 East 22nd Street, New York. At the moment, the plans for devoting Reformation Sunday (the Sunday preceding or following October 31) to a consideration of the needs of our Sister Churches overseas are especially to be stressed. In this work of bringing before American Churches the moving facts of the situation abroad, the American representative is to have this winter the able cooperation, as Field Secretary, of Dr. Ernest Lyman Mills, who, as Director of the Methodist Episcopal Sunday School work throughout Europe, has come to know conditions from direct observation.

The sustained and well-directed efforts of the Vatican to strengthen Roman Catholic Churches throughout Europe in these days of change and readjustment, suggest to us what might be accomplished by a united and mutually helpful Protestantism.

For the moment, relief is the outstanding and urgent need; but it should be remembered also that the Central Bureau is exerting a steady influence which tends to bring the Churches of Europe together in sympathy and, more widely still, to establish closer relations between American and European Churches.

SURVEY OF THEOLOGICAL SEMINARIES

The impression that America faces a shortage of Protestant ministers has been dispelled by a notable survey of theological seminaries in this country and Canada made by Robert L. Kelly, Secretary of the Council of Church Boards of Education, for the Institute of Social and Religious Research. It is entitled "Theological Education in America." (Published by George H. Doran Co.)

But while the number of theological students is not decreasing, many of the students now in the seminaries, according to this survey, are mediocre men of comparatively little training and many of the seminaries are very poor educational institutions.

There are approximately 9,000 theological students in the United States, fewer than half of whom were found to have college degrees. Of the 161 seminaries studied some do not even list high school graduation as an entrance requirement.

The report finds that as a group the seminaries "are not contributing to (interdenominational) unity, however much individual seminaries may hold to that ideal. . . . The influence of some of the seminaries goes deeper than this and tends toward divisiveness."

The survey canvasses also the curriculum, the spiritual life and the practical training of the student. Altogether it is a volume that contributes greatly to our understanding of the Church, and should be carefully studied.

Dr. Gulick, of the Commission on International Justice and Goodwill; Dr. Haynes, of the Commission on Race Relations; Dr. Tippy, of the Commission on Social Service; Dr. Winchester, of the Department of Research and Education; Dr. Charles L. Goodell, of the Commission on Evangelism, and Mr. Cavert, General Secretary were all included in the program of speakers at the summer school and conferences held under the auspices of the Methodist Episcopal Church South, at Lake Junaluska, N. C.

Goodwill between Christians and Jews

BY ALFRED WILLIAMS ANTHONY

ONE of the most difficult and persistent of racial and religious problems is that of creating goodwill between Jews and Christians. Centuries have but multiplied wrongs and intensified animosities. Today anti-Semitism is stirring, both beneath the surface and in full expression, in many European countries and even in America. The Ku Klux Klan builds in part upon prejudice against the Jews and tends to foster it. Racial peculiarities and religious observances are urged against the Jews, as well as their group-isolation, their unassimilable customs and their nationalistic ambitions.

Here are obvious grounds for misunderstanding and alienation. If the Jews could only make a real distinction between race and religion, as nearly all other peoples do, more than half of the trouble would probably disappear. As democracy advances it becomes harder and harder for the ordinary mind to recognize the legitimacy of claims based upon birth and inheritance.

On the part of both Jews and Christians there is need of more fairness, greater charity and courtesy toward each other and toward their respective religions. The Jews have given the world some of its greatest heroes—Moses, Amos, Isaiah, Jeremiah, John the Baptist, Jesus and Paul. What other race or nation has done so much? The Jews taught the world patiently and consistently of one God, when other peoples multiplied tribal deities and built up systems of polytheism. We ourselves think very largely in terms which originated among the Jews. Our literature is saturated with Jewish imagery of remarkable force and beauty. The Jews have been conspicuous contributors to the wealth of the world in music, in drama, in art, in finance, in industry, in science, in philosophy, in social service.

The United States contains somewhat more than a quarter of the 14,000,000 of Jews in the world, and New York City has the largest Jewish population of any city in the world. The Jews in America represent three distinct streams of immigration, a stream usually thought of as Spanish, which came in colonial days and earlier and has become thoroughly assimilated in the American life and institutions; a stream larger in volume which flowed from Northern Europe fifty and seventy-five years ago, known generally as German, which to a considerable extent has run into the ranks of the prosperous business men and manufacturers of the country; and a recent stream, feared by some lest it become an inundation, from Southeastern Europe, called "Russian," but in reality composed of large contingents from Poland and the Balkan

States as well as from Russia. It is this last immigrant accession, as yet unassimilated and foreign to all American customs and ideals, which furnishes the crowds, the sweat shop workers, the advocates of anarchism and most of those Jews who have recently turned to deeds of crime and violence. The new immigration laws restrict the coming of this class and give opportunity for all classes to become more fully imbued with American ideas and ideals.

Recently the Federal Council of the Churches has set up a committee on goodwill between Jews and Christians, as a subcommittee of the Commission on International Justice and Goodwill. Articles have been written, informal conferences have been held and a campaign of education in goodwill and cooperation has been planned. Its purpose is to establish a center in the Churches for working to substitute goodwill for misunderstanding suspicion and strife.

PROFESSOR BROWN HEADS RESEARCH DEPARTMENT

The Department of Research and Education, which has now been organized to function for the Federal Council as a whole, and not simply for the Commission on the Church and Social Service, will hold its first meeting under the new plan on October 3.

Prof. William Adams Brown, who from the beginning has been one of the most enthusiastic and helpful supporters of the effort to develop an adequate Department of Research to serve all the Churches, is to serve as the chairman of the department during the rest of the quadrennium. Professor Brown's contribution to the cooperative work of the Churches as Secretary of the General Wartime Commission and as Chairman of the Committee on the War and the Religious Outlook, has been equalled by few in this country and all who have followed the development of the cooperative movement will rejoice in the prospect of his leadership in the important work of the Department of Research and Education.

BIBLES FOR GERMAN STUDENTS

In response to an urgent request from Dr. Adolf Keller, representative in Europe of the Federal Council and Executive of the Central Bureau for Relief of the Evangelical Churches of Europe, the American Bible Society recently sent funds to the well-known German professor, Dr. Adolf Deissmann of Berlin, for securing and distributing copies of Nestle's Greek Testament among theological students in Germany, Poland, Czechoslovakia and Austria who otherwise could not procure them.



UNVEILING OF HUGUENOT-WALLOON MONUMENT AT AVESNES, FRANCE

A Protestant Pilgrimage in Europe

BY REV. JOHN BAER STOUTD, D. D.

(Director, The Huguenot-Walloon New Netherland Tercentenary Commission)

NUMEROUS indeed have been the pilgrimages abroad by Roman Catholics from this country, but of similar voyages by Protestants there had, until this summer, been none that included, comprehensively, the outstanding Protestant centers of Europe. The Huguenot Pilgrimage was the closing event of the celebrations commemorating the three-hundredth anniversary of the landing in America of the first Huguenot-Walloons in 1624.

Not only were the members of the Pilgrimage enthusiastically welcomed by their brethren in the faith, but national and civic authorities everywhere participated in the event.

The delegation went first to visit the Huguenot congregation which has had its place of worship in the crypt of Canterbury Cathedral since about 1550. In Leyden, the "City of Refuge" for the scattered groups of Walloons and French Huguenots fleeing from religious persecutions, the Pilgrims were received by the municipal officials and by the Leyden Pilgrim Fathers' Society. The memory of William the Silent was honored by a visit to his tomb at Delft.

From the Netherlands the Pilgrims went via Worms and Heidelberg to Strasbourg to partici-

pate in the union patriotic service at one of the Lutheran Churches on July 14, the great French national holiday. Part of the delegation spent the preceding Sunday in Strasbourg, attending the special Tercentenary service at the Reformed Church, while the rest accompanied the Director to Chateau-Thierry, where the memorial Church was dedicated with impressive ceremonies on July 13th. A group of the "Pilgrims" was also present at the dedication of the memorial Church at Compiègne.

In Zurich the program included a reception in the historic cathedral and a visit to the Museum of the Reformation. An impressive ceremony in the Cathedral of St. Peter marked the celebrations at Geneva, where the Pilgrimage was also officially received by the staff of the League of Nations.

The Pilgrimage next paid a visit to the Waldensian valleys of Italy, arriving Sunday, July 27. At Torre Pellice, the Waldensian capital, the members were officially received in the "Casa Valdese" and participated in the worship at the Waldensian Church, both the Director and Dr. W. W. Leete, one of the "Pilgrims," making brief addresses, the latter in

Italian. At Bobbio Pellice the Monument of the Martyrs was visited, on which occasion the Director and the Chairman of the Executive Committee were awarded certificates as honorary members of the Waldensian Historical Society.

With its arrival at Nîmes, where it was warmly greeted by the local committee, the Pilgrimage penetrated into what is really the heart of the Huguenot region of France—the gateway to the Cevennes, and the "Huguenot Desert." Very naturally interest in the Pilgrimage was very keen throughout this section of France, and huge crowds gathered at the Musée du Désert, the Tower of Constance, Montpellier and other places famous in Huguenot lore. The celebration at the Musée du Désert received added impressiveness from the fact that it was held in front of the building in the open air, the surrounding hills forming a natural amphitheatre. Chief Justice Sarraut, President of the French Supreme Court, presided. At the exercises in the Theological Seminary at Montpellier the Director of the Tercentenary received the degree of Doctor of Divinity from the Protestant Faculty. After brief halts at Carcassonne, Montauban and Bordeaux, where in each case they were met with the greatest goodwill by the population, the Pilgrims were received in La Rochelle, the most famous of the Huguenot strongholds, the city so notably associated with the struggle for religious liberty in France.

The exercises in Paris were the culmination of the Tercentenary celebration in France. The greatest interest had been taken by religious and civic authorities in this event, the historical background of which presented an entirely new angle in both French and American history.

The more strictly Huguenot end of the program included a reception by the French Protestant Federation at the French Protestant Headquarters in the Rue de Clichy, another by the French Protestant Historical Society and the Comité Protestant des Amitiés Françaises at the library and museum of the Historical Society, a gathering in the Church of the Oratoire and a visit to the Huguenot monuments in Paris. The principal civic function took place on August 19, when the Huguenot delegation was received by President Doumergue at the Chateau Rambouillet, the historic summer home of the French presidents. The party was introduced by M. Paul Fusier, Counsellor of State, and the Rev. André Monod, of the Protestant Federation. The Director of the Tercentenary was presented with the cross of the Legion of Honor by President Doumergue, who was then presented with a letter informing him of his election as an honorary member of the Society of the Descendants of Huguenots of Pennsylvania, and also received the society's insignia, the Huguenot cross.

Dr. Charles S. Macfarland, General Secretary of the Federal Council, then delivered an address in French to President Doumergue, in which he informed him of the history of the colony of Huguenots who founded New York City in 1624 and called his attention to the great number of famous American statesmen, scientists, poets and generals who were descended from these colonists.

A trip to the battlefields included visits to the Protestant Churches of Rheims, St. Quentin and Verdun, all three of which have been reconstructed under the direction of the Federal Council's Commission. At Noyon the Pilgrims



—Courtesy Times Wide World Photos.

PRESIDENT DOUMERGUE OF FRANCE RECEIVES THE HUGUENOT DELEGATION AT HIS HOME

saw the birthplace of Calvin, the founder of the Reformed Churches.

On Friday, August 22, the delegation went to Avesnes where they attended the unveiling of a monument to Jesse de Forest, a native of that city and the organizer of the Huguenot-Walloon colony which subsequently settled in New Netherland in 1624. A great popular demonstration of about five thousand marked the dedication which was attended by high French officials who assisted the Mayor of the city, the Prefect of the district and Senator Pasqual. Dr. Macfarland made the dedicatory address. The monument itself is a duplicate of that presented to New York City by the Province of Hainaut and dedicated during the Tercentenary celebrations there which took place in May. The rebuilt college as well as the main avenue of the city will bear the name of Jesse deForest.

A most effective termination to the Tercentenary Pilgrimage was made by the commemorative exercises in Belgium, notably Brussels and Mons, the provincial capital of Hainaut. The tardy recognition of the part played by the Walloon element in the early settlement very naturally awakened the keenest interest among the Belgian people, giving a civic and national character to the celebrations. The Huguenot element in Belgium today is relatively small, but the fact that the first colony to settle in the Middle States of America consisted of Walloons, the stock which forms roughly half of the Belgian population today, made a tremendous appeal to the popular imagination and attracted the widest interest in governmental and intellectual circles. Formal receptions were held at the American Embassy and the offices of the Belgian Minister of Foreign Affairs. An impressive public gathering took place at the tomb of the Unknown Soldier, the religious side of the anniversary being recognized by a special service in the National Belgian Protestant Church, when the sermon was preached by Chief Chaplain Pierre Blommaert of the Belgian Army.

It is not always easy to sum up at close range the effect and ultimate value of such an undertaking as this Huguenot Pilgrimage to the Protestant centers of Europe, but it is certain that the Pilgrimage, more than any other feature of the anniversary exercises, has achieved in Europe what the celebrations all along the Atlantic Coast and throughout the Middle States have effected in America—a revival of interest in a period of history about which, it seemed for a long time, nothing new remained to be said. There, as here, a chapter of history which had been lost has been replaced and a new element, the Huguenots and Walloons, has been added to the Honor Roll of the peoples who shared in the humble but heroic beginnings of what is now

a mighty nation, reaching across a huge continent, the very existence of which was not recognized when Jesse de Forest led his first scouting expedition to seek a place of settlement "somewhere in West India."

Finally, the Pilgrimage had a very special significance for the Protestants of France and Belgium. To them, relatively small in numbers as they are, though with a rich heritage of loyalty to their faith and steadfastness in times of trial, it seemed a visualization of the strength and power of the Protestant Church in America, the land to which the ancestors of their faith had once been forced to flee from the persecutions of the Old World. And, on the other hand, the visitors were reminded of the debt of gratitude which the Churches of America owe to the lands whose sons and daughters brought Evangelical Christianity to our shores. Such reflections help to strengthen the bonds which unite us to our brethren overseas.

CHAPLAINS GIVEN A MORE CLEAR-CUT POSITION

Under authorization of the Secretary of War, a codification of the regulations pertaining to chaplains has been published. (Army Regulations 60-5). It indicates an intention to provide as adequately as may be possible for the moral and religious life of the military personnel.

Salient features of the new regulations are the freeing of chaplains from many burdensome extra-professional duties which at times have been assigned to them. They are no longer available for such services as post exchange officers or as counsel for the defense in courts-martial. The chaplain is given a definite place on the staff of the commanding officer, with responsibility for matters of a religious and moral nature.

Authority is given for the enlistment of the active aid of civilian assistants, both lay and clerical, and provision is made for the use of certain non-appropriated local funds to employ supply clergymen when chaplains are not available.

Chaplains are directed to "Serve as friends, counsellors and guides, without discrimination, to all members of the command to which they are assigned, regardless of creed or sect." Their duties have been broadly defined as being "closely analogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life and especially by the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others."

The Struggle for Life in the German Churches

BY PROFESSOR JULIUS RICHTER

(An informing article by one of the outstanding Christian leaders of Germany, made available to the Federal Council Bulletin by courtesy of the Christian Century)



—Courtesy Fleming H. Revell Co.
PROFESSOR JULIUS RICHTER

THE situation of the German Churches seemed at the time of the terrible collapse of 1918 to be almost desperate. Up to that time the Churches had not been real state Churches, but they were very closely linked to the old State. The revenue of the Church was derived to a great extent from fixed con-

tributions of the State which were founded on ancient legal titles, while a considerable portion came from ecclesiastical taxation which was closely linked with the system of taxation of the State, and also from the interest on ecclesiastical property. All these supports collapsed over night.

THE PRESENT PLIGHT

It is true that the new constitution of 1919 treated the Churches benevolently. There has been, nevertheless, in several states such as Saxony, Thuringia and Brunswick, a veritable martyrdom of the Churches. The Governments paid their obligations in paper Marks at the nominal pre-war rate, that is to say that, with the rapid depreciation of the Mark they paid nothing. The collection of the Church taxes was made difficult or altogether disappointing because it often happened that between the making up of the lists and the collection of the amounts, currency had depreciated to such an extent that nothing at all came in and the costs of collecting were not even covered. The property of the congregations invested in securities had become valueless. The ministers' stipends in many cases shrank to nothing. The lowest day labourer earned a better income than many pastors grown gray in honourable service. In some of the national Churches the ministers sought to eke out their living by working as miners, factory hands, clerks at the law courts, bank clerks, etc.; their wives and daughters accepted inferior domestic situations. Their families were hungry and suffered want.

Almost worse was the case of the numberless institutions and associations of the home missions, of the hospitals, infirmaries and educational institutes, of the deaconesses appointed in congregations, of the refugees and congregation homes. The towns and municipalities in many cases thought themselves justified in seizing the occasion to secularize this widespread philanthropic work and wrest it from the hands of the Church. For the sick and infirm, for the morally and mentally defective children no further money was forthcoming. And where possible the homes were seized on the pretext of housing shortage.

HELP FROM ABROAD

Christians in foreign countries have rendered incalculable assistance in saving numberless poverty-stricken pastors' families and in maintaining the institutions and philanthropic work of the home missions. Grateful mention must be made in the first place of the truly heroic efforts of the Swedish Church and of the generous donations of American Lutheran fellow-believers. The other Scandinavian countries, Holland and Switzerland, too, have done great things. A real work of reconstruction is being carried on by the interdenominational relief organization called into life by the Bethesda Council of Copenhagen (1922) under the energetic secretaryship of Dr. Adolf Keller (Zurich).^{*} From England, Scotland, South Africa and Canada help has come for our students, clergymen and scholars. The German Evangelicals will never forget their debt of gratitude to these helpers in their time of great distress.

A PROTESTANT FEDERATION

In all this strenuous warfare the Evangelical Churches did not lose their courage. Their task was to reorganize themselves and to give themselves a new constitution adapted to the entirely changed conditions. This has been successful everywhere. Upon a presbyterialsynodal foundation all our national Churches have been transformed into entirely independent free Churches able to manage their own affairs. And they had the faith to envisage, beyond this, a more complete amalgamation of their forces in the shape of the German Evangelical Church Federation. It has, in important questions, executive powers binding upon the allied Churches. It is now possible to speak of the "German Evangelical Church" as an organic unity.

^{*}Dr. Keller and his work are supported by the American Churches through the Federal Council.

Plans Mature for Universal Christian Conference

THE date for the Universal Christian Conference on Life and Work, to be held in Stockholm in 1925, has now been definitely fixed for August 19-30. A letter of official invitation has been sent to the Churches throughout the world. For purposes of administration, the conference has been organized in four sections: one for Europe, one for the British Empire, one for America, one for the Eastern Orthodox Church.

The official invitation issued by the conference describes its spirit and purpose as follows:

"In our deliberations we do not propose to deal with matters of Faith and Order, although we are not unmindful of their importance. Our prayer and our hope is that through this Conference a new impetus will be given to the various movements and strivings for reunion, but the world's need is so urgent and the demand for common action on the part of all Christians so insistent at this juncture, that we cannot afford to await the fulfillment of that great hope of a reunited Christendom before putting our hearts and our hands into a united effort that God's will may be done on earth as it is in Heaven. To this end we will consider such concrete questions as that of industry and property, in relation to the Kingdom of God; what the Church should teach and do to help to create right relations between the different and at times warring classes and groups in the community; how to promote friendship between the nations and thus lay the only sure foundation upon which permanent international peace can be built. In short, we hope under the guidance of the Spirit of God, through the counsel of all, to be able to formulate programs and devise means for making them effective, whereby the fatherhood of God and the brotherhood of all peoples will become more completely realized through the Church of Christ."

In the preparation of the plans for the American Section of the conference, the staff of the Federal Council of the Churches is playing a most important part. The report on the Church's Obligation in View of God's Purpose for the World has been prepared by a committee of which President J. Ross Stevenson, Chairman of the Federal Council's Commission on Evangelism, is the head. The American discussion of the Church and Economic and Industrial Problems was committed to the Federal Council's Commission on the Church and Social Service. The report on the Church and International Relations is being drafted by Dr. Gulick, the secretary of the Federal Council's Commission on International Justice and Goodwill. The report on the Church and Christian Education is being prepared by a committee of which Professor William Adams Brown is Chairman and

Mr. Cavert, Secretary. The drafting of the statement on the Church and Social and Moral Problems has been done chiefly by Dr. Alfred Williams Anthony, who since his resignation as the executive of the Home Missions Council has been generously giving a large part of his time to the interests of the Federal Council. The important report on Methods of Cooperative and Federative Efforts by the Christian Communions has been prepared by a committee of which Dr. Robert E. Speer, the President of the Federal Council, is Chairman and Dr. Macfarland and Dr. Guild are Secretaries.

A WORD OF APPRECIATION

(From B. A. Abbott's new book, "The Disciples.")

"It may be said without exaggeration that the Federal Council of the Churches of Christ in America has lived up to the promise of its preamble and resolution; that it has never shown any signs of becoming an ecclesiasticism; that it has dealt strictly with the interpretations and applications of essential Christianity; and that it has sought by legitimate means always to educate public opinion. By thus holding itself strictly to the idea of being only a voice it has become one of the most influential Christian organizations in the world. It has brought the Protestant influence to bear on the great questions that concern Christianity and society in this country and elsewhere and has become a most helpful and intelligent interpreter of world questions according to the mind of Christ. High officials in our great republic and in other nations pay respect to its words, as well as do the Churches and ministers of Protestantism. At present it is the only institution in the field that makes it possible for the Churches to be heard by the rulers of the world. It is in essence like the idea which Thomas Campbell and others organized as "The Christian Association" of Western Pennsylvania, with the difference that it is an association of Churches instead of individuals. The Federal Council of the Churches of Christ in America is so guarded and controlled that it is practically impossible for it ever to become another separate body."

(From "The Congregationalist" August 21, 1924)

"The Commission on the Church and Social Service of the Federal Council of Churches has been doing in recent years a remarkably fine work in the help that it has rendered pastors and Churches, editors and publicists, through its *Information Service*, its special Research Department, and its general publicity material. In the careful and expert study of social and industrial issues with special attention to special problems and situations, in the competent review of books of distinctive social value, and in the formulation of Christian principles as applied to daily life, the Commission has not only stimulated interest and given the social passion of the Churches direction; it has likewise been a chief agency toward making interest intelligent and social passion pure and wholesome."

(From the *Christian Century*, August 28)

"We have many agencies for the agitation of these (social) creeds, culminating in that arm of increasing power, the Department of Research and Education of the Federal Council of Churches. To one who will contrast the condition within American Protestantism twenty years ago with that today it will be clear that there has been an immense development of interest, of investigation and in the technique of applying Christian convictions to concrete situations."

Christ or Chaos

BY FREDERICK LYNCH, *Educational Secretary*

World Alliance for International Friendship through the Churches

THERE is no hope for the world, no possibility of a permanent, peaceful civilization, no outlook for anything except 1914 or worse, unless the nations can learn to live the community life as Christians. It is the community life that distinguishes civilization from barbarism. In barbarism everyone lives for himself. In the community life individualism gives way to one common good.

The most hopeful sign in the world today, for the future of civilization, is that the nations, however haltingly, are groping their way toward community life, striving, however blindly, to attain it, having seen that in that achievement rests their only hope. We in the United States have not been so interested in the League of Nations. Perhaps it is natural because we are so far away from Europe; because we did not feel the suffering of the war as did Europe; we are not surrounded by possible foes; we do not live in an atmosphere of age-long hatreds and suspicions; we are so big, so seemingly self-sufficient; and we have become accustomed to an isolated life.

But in Europe it is different. There everyone is turning to the League with pathetic yearning as the first great step toward the community life of nations. It might be imperfect; it might involve more surrender of national rights than appeared on the surface; but here, men felt, was a great endeavor of the nations to organize themselves into that community life that had brought peace, happiness, goodwill and brotherhood to individuals for centuries.

There is a feeling in Europe, as well as here, that no permanent Christian civilization can be built on force; it must be built on justice, co-operation, brotherliness, charity, goodwill. Force has been tried and failed. Europe was bristling with guns. It was a powder mine. Bayonets hid the Churches, fortresses overshadowed the schools. Iron had supplanted religion. The piling up of armaments engendered those suspicions and fears that inevitably make wars. It all collapsed—civilization nearly perished. It cannot be reared or maintained on force. That is why thoughtful people in Europe are interested in disarmament. The most active commission of the League of Nations is the one on disarmament.

Guns and gospel, poison gas and Jesus Christ do not belong to the same civilization. One does not easily mention them in the same sentence.

The City of God cannot be built on force any more than can the city in our heart and the na-

tions must choose now between Christ and chaos, as every heart has to choose.

This reaching out for the community life has been strikingly manifested in the yearning for unity among all Christians everywhere and a consciousness that only a united Church can prevent such horrible catastrophes as we have experienced, or build the City of God in the world. Again and again I have heard men say that if Christians would be more interested in their common kinship in the Kingdom of Christ and realize that their loyalty to Christ comes first, before either denomination or country, such a debacle as 1914 could never happen again.

NATIONAL RECREATION CONGRESS

The Eleventh National Recreation Congress is called by the Playground and Recreation Association of America at the height of the nation's appreciation of the values of recreation. Individuals, Churches, schools and communities are realizing now as never before how vital a force for health, morality and education is the right sort of play. Nearly 700 American cities maintain directed play centers and over 12,000 men and women are employed as directors.

This year's Recreation Congress convenes in Atlantic City October 16-21. Theodore Roosevelt, Jr., whose father helped to found the Playground and Recreation Association of America in 1906, will be one of the speakers.

"What constitutes an adequate recreation life for children and for adults of different ages?" will be among the questions answered. Other subjects to be discussed include physical efficiency, family recreation, camping, playgrounds and the community art movement.

The 1923 Recreation Congress was attended by 567 delegates from 41 states. Those who are interested in attending this year should get into touch with the Recreation Congress Committee, 315 Fourth Avenue, New York City.

Rev. James I. Vance, pastor of the First Presbyterian Church at Nashville, Tenn., who has just returned from a summer in Europe and the Near East, makes a most interesting report concerning the dedication of the new Church at Compiègne, France, erected at a cost of \$25,000 by the gifts of Southern Presbyterians as a memorial to their sons who fell in the war. Dr. Vance was chairman of the committee that raised the money and was commissioned by the General Assembly to represent it at the dedication.

A Great Foreign Missions Convention

THE Foreign Missions Convention, to be held under the auspices of the Foreign Mission Boards of Canada and the United States, is announced to meet at Washington, D. C., January 28-February 2, 1925.

The primary purpose of the convention is for the information and inspiration of the Churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. The attendance will be limited to 5,000 delegates representing the Foreign Mission Boards and Societies of Canada and the United States.

Admission to all sessions of the convention will be by ticket. Tickets will be furnished only to delegates presenting credentials issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the Mission Boards appointing the delegates.

The Committee on Arrangements is organizing a program which will include as speakers the best-qualified men and women to be found

in Canada, the United States, Great Britain and on the Continent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up results of the convention and carrying to the membership of the different denominations its inspiration.

The benefits of this interdenominational missionary convention to the Churches of Canada and the United States cannot be estimated. Held at this opportune time in the history of the Church, bringing together so many of the leaders of the different denominations of those two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missionary Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the Churches and inspire them to greater sacrifice for the missionary objective and make possible a notable advance in the foreign missionary movement.

Prize Contest for a Church Poster

UNDER the auspices of the Poster Advertising Association, Inc., three substantial prizes are being offered for the best poster expressing the debt of the world to the Church.

The prizes offered are as follows:

First Prize	\$500
Second Prize	200
Third Prize	100

In making the offer the Poster Advertising Association explains its aim and point of view as follows:

"The Church is the foundation and likewise the permanent structure of civilization. For all that is good we are indebted to our religious beliefs, for which the Church is our symbol. The Church is the expression, the tangible and intangible bulwark, the interest and reality of human need.

"If this idea were expressed in a great 24-sheet poster and given display throughout the nation, the effect could not help being remarkable in an awakening of the spiritual and in an appreciation of the Church.

"Here is the greatest subject for artists. The idea should mean a great conception. And millions of people will see it."

The contest closes December 15, 1924. The rules of the contest include the following:

1. The contest is open. Any artist, amateur or professional, of any race or nationality and of any country may compete.

2. The subject must be of the Church as the Church; not of a Church of any one creed or religious belief.

3. Broadly, the idea is to picturize the place of the Church in the advancement of civilization. What does the Church mean to the world? What is the relation of the Church to human need?

4. The word message should be complementary to the picture, adding force by word to the force of the picture. It is advisable to use as few words as possible. Brevity in words is essential to the effectiveness of a poster.

A full statement of the rules, together with other suggestions, may be had upon application to the Poster Advertising Association, Inc., 307 South Green Street, Chicago, Ill., or the Federal Council of the Churches, 105 East 22nd Street, New York.

In spite of a most tempting offer to fill an important chair at the Rochester Theological Seminary, Rev. Orlo J. Price, Secretary of the Rochester Federation of Churches, has decided to remain in his present work. This will be a source of great satisfaction to all who are interested in the development of the cooperative movement among the American Churches and who know of the constructive and far-reaching work which has been done in Rochester under Dr. Price's leadership.

Cooperation in the Small Community

THE program of the ministers' union in Wellsboro, Pa., has made it, in effect even if not in name, a council of Churches and is a splendid illustration of what can be done in the community where it is not practicable to have salaried leadership. The ministers' union meets monthly and regards itself as responsible for viewing the community as a whole. The following brief summary of what has been done during the past year, has been given by the Rev. O. G. Cocks, pastor of the First Presbyterian Church:

"It has been the function of the ministerial union to study the religious and moral needs of the town and to create both an atmosphere of harmony and wise methods of procedure. The ministers know their union will have the support of the congregations, the press and the townspeople for particular things which appeal to their common sense.

"In the fall a religious survey of the community and environs was undertaken by volunteers from the Churches with interesting re-

sults in discovery of Church preference. Un-churched Protestants were the common property of all; others were left to the individual Churches. The Catholic names were handed to the local priest. Union services were held several times, in various Churches, and blessed with a choir composed of carefully trained singers from all the Churches. The week of prayer was observed in each of the Churches with speakers from without the county. A daily vacation Bible school was maintained for six weeks, supported by gifts from individuals and all Church treasuries, and led by teachers from the public schools. Union services were conducted for two months on Sunday evenings during the summer, addressed by the clergy in turn, and the collections were divided equally. Perhaps the happiest thought of the year was that of a Christmas singing around the community tree, with a chorus of 100 singers and most of the town in attendance. This was followed by two groups touring the town to sing to the shut-ins."

Rural Church Decline Revealed

THE rural Protestant Church in this country has suffered a rapid decline in attendance in the last generation, according to researches made by the Institute of Social and Religious Research. Thousands of rural Churches were studied by Dr. C. Luther Fry in a constructive effort to help denominational executives ascertain the truth about Church conditions. A report on the methods and results of the study has been published for the Institute by the George H. Doran Company in a volume under the title, "Diagnosing the Rural Church."

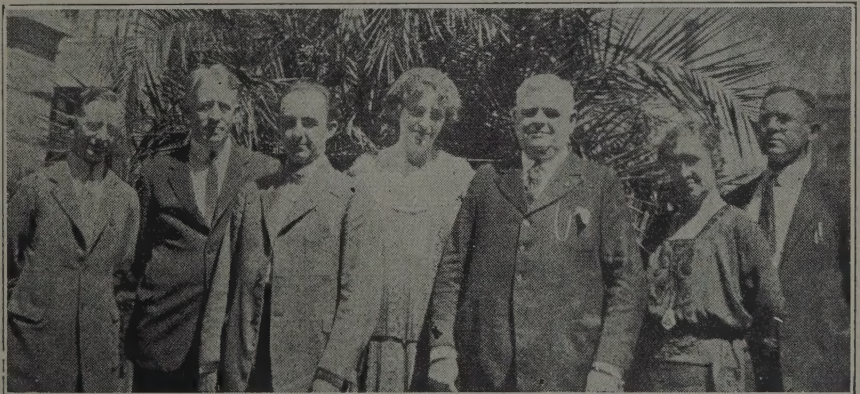
The two commonly employed standards of church comparison, money contributions and membership figures, were found by this study to be misleading and to give little indication of the real status of the rural Church.

Regarding the use of money contributions as a basis for the study of Churches, the report says:

"The Church in its financial life is closely dependent upon economic conditions and unless

the Churches have equally prosperous members there is no ground whatever for the conclusion that differences in the average contributions indicate differences in religious interest."

Estimates based on membership figures were found to be less reliable than those based on attendance figures. In Windsor County, Vermont, the proportion of Protestant Church members in the population had remained constant since 1886. During the same period, however, the average attendance showed a loss of 47 percent.



THE SECRETARIES OF FEDERATIONS OF CHURCHES IN CALIFORNIA ASSEMBLE for conference with Dr. Roy B. Guild of the Federal Council. Reading from left to right: Rev. K. S. Beam, Acting Secretary, State Federation; Rev. Roy B. Guild, Federal Council of Churches; Rev. M. H. Fagan, President, Los Angeles Federation; Miss Clara Homer, Assistant Secretary, Los Angeles Federation; Rev. H. H. Bell, Executive Secretary, San Francisco Federation; Mrs. A. K. Morrison, Executive Secretary, Fresno Federation, and Mr. A. K. Morrison,

RELIGIOUS DRAMA AT AUBURN

"This is a momentous occasion," said President George B. Stewart on the evening of July 28, "for we have the Summer School of Religious Drama holding its first session in affiliation with the Auburn School of Religious Education, in the chapel of Auburn Theological Seminary." In the Registrar's desk were the cards of seventeen duly enrolled students, and another pack which represented fourteen from the School of Religious Education who were to be allowed to take credit work. Mr. Fred Eastman spoke of the plans which the Federal Council's Committee has supported as its contribution toward the revival of religious drama. To Miss Helen L. Willcox, as Director, fell the task of returning the thanks of the Committee to both the Seminary and School of Religious Education for friendly counsel and hospitality.

No one, least of all the faculty, expected every student to attend every class, but as the lecture program was filled each day every one was present! At eight o'clock Miss Willcox lectured on the educational dramatic method, following the hour with one of demonstration; at ten, Miss Katherine Lee Bates opened the pages of religious dramatic history; at ten forty-five there were prayers, Bible verses and hymns in the quiet chapel; eleven o'clock found Mr. Percy Jewett Burrell verbally diagramming the development of pageant direction; and at twelve Mr. Lamont A. Warner guided the way into the world of color, line and texture. There was lunch then, and a little rest, before Mr. Harry Silvernale Mason lectured at two o'clock on the use of music in pageantry and drama. A workshop hour under Mr. Warner's direction at three closed the class program, but as soon as rehearsals for two plays, as demonstrations of the dramatic method in religious education, and a pageant had begun, there were few idle hours remaining.

As we left the Hotel Osborne after an informal dinner the last evening, warm words of fellowship and gratitude for a share in the "first school" could be heard from the "far corners of the world." For one came from Hawaii and one from the Philippine Islands, one from Connecticut and one from California, one from Georgia and one from Pennsylvania, two from Virginia and one from Illinois, three from Ohio and five from New York. To these Auburn, New York, July 28-August 9, 1924, is a symbol of joyously completed days, new thoughts and loyal friendships. To others it is a guarantee of another year.

—Elizabeth Baker

A NOTABLE COMMUNITY SERVICE

For cooperation with the Churches, but not for Church members, is the unique mission of the Chicago Sunday Evening Club, a non-sectarian movement, founded in 1907 by Clifford W. Barnes, sponsored and managed by thirty influential Chicago business men, representing various denominations, and having as speakers leading clergymen and laymen of every religious affiliation from all parts of the world.

These informal Sunday night meetings in Orchestra Hall were designed for, and appeal especially to, nonchurch goers, traveling men spending the week-end in the city, downtown hotel residents and that floating population which finds its way to the center of the city on Sunday nights. Church members are asked to remain away to leave room for these.

Not only does the Sunday Evening Club seek to assist through its "Church Affiliation Department" in bringing members of its audience into touch with the Churches, but its platform is open to the great causes for which the Church stands.

Vital international issues of the day, observance of the law, Christian education, Near East Relief and kindred subjects have been authoritatively presented by distinguished spokesmen before audiences which frequently tax the seating capacity of 3,000 and, through KYW, to radio listeners numbering half a million throughout the country. A program of inspiring sacred music by a choir of 100 adds greatly to the devotional character of the services.

Justice John H. Clarke will open the eighteenth season on October 5 with an address on the subject "America's Interest in World Peace."

Clifford W. Barnes, the President, who has just returned from Europe, where he has been seeking suitable speakers for the club, reports that he will bring over this year, among others, Dr. Henry Howard, Central Hall, London; Dr. S. Angus, President of St. Andrew's Presbyterian College, Sydney, Australia, and Professor J. U. Simpson, Chair of Science, University of Glasgow.

A SIGN OF THE TIMES

"We record our conviction that denominational cooperation is imperative. Overlapping in some places and under-serving or neglecting others have come from unchristian competitive efforts. We go on record against the granting of missionary money to projects which are in destructive competition with evangelical Protestant denominations."

Resolution of 1924 Summer School for Rural Pastors (Methodist), Iliff School of Theology, Denver

The Race Problem Presses to the Fore

THE appearance, within the space of a few weeks, of four thorough-going discussions of the race problem by Christian leaders is an indication of the gravity and urgency of the issues presented to the Christian Churches by the increasing consciousness of race. The volumes are also an evidence of the new vigor with which the Churches are dealing with the most difficult social problems.

The four volumes are:

Christianity and the Race Problem. By J. H. Oldham. Published by the Christian Student Movement in Great Britain, and in the United States by George H. Doran Co.

The Clash of Color. By Basil Mathews. Published in Great Britain by the United Council of Missionary Education, and in this country by the Missionary Education Movement for use as a textbook by mission study classes.

Of One Blood. By Dr. Robert E. Speer. Published by the Missionary Education Movement and the Council of Women for Home Missions.

The Negro from Africa to America. By W. E. Weatherford. Published by George H. Doran Co.

All four of these volumes represent the antithesis of the alarmist group of racial theorists, of whom Lothrop Stoddard is the most popular prophet. They cherish no myth of an inherently superior Nordic race. They have no sensational picture of a world soon to be overrun by black or yellow men. They all show the world-wide racial issue of the modern world to be historically not a Negro problem nor a yellow problem, but a *white* problem. The modern expansion of the white race over the world, so that today nine-tenths of the habitable area of the earth is under its control, has created a spirit of unrest among the other races. The issue is clearly seen by all these writers to be whether, in a world that has been reduced to the dimensions of a single neighborhood, the principle of domination or of cooperation is to animate the white race.

Mr. Oldham's book is easily the most comprehensive, thorough and indispensable volume upon the subject of the Christian approach to the race problem that has yet appeared. His wide experience in missionary circles has brought to him a wealth of knowledge and understanding. His discussions of the intricate questions of the grounds of racial antagonism, the sense in which there is racial equality and inequality, the question of superior and inferior races, the problems of immigration and political and economic control by the white race penetrate to the heart of fundamental issues on which we are sorely in need of guidance.

Mr. Mathew's brief volume is popular in style, vivid and arresting. Written for the man in the street, its illustrations and striking style are unforgettable. It is a very popular interpretation of the issues which Mr. Oldham deals with in a more analytical and scholarly way.

Dr. Speer's book has as its particular merit its encyclopedic character. He has read and digested a whole library of literature on the racial problem, which would stagger the ordinary man. There seems to be no relevant material of importance upon the subject which Dr. Speer has not considered. It is also especially valuable for American readers because it deals primarily with the conditions in our own country, whereas Mr. Oldham and Mr. Mathews are thinking more of the British situation.

Mr. Weatherford deals exhaustively with a single phase of the general race problem discussed by the other writers, namely the Negro in America. His book is a mine of information about the Negro people, presented from the viewpoint of a Southern white man who is committed to the principle of interracial cooperation. The African background is studied with some fullness, the history of the rise and fall of slavery is traced, and the present economic, educational and cultural status of the Negro is given special attention, as well as the significance of the increasing emphasis upon Negro education and interracial cooperation. Mr. Weatherford has given us a much-needed volume and one which greatly enhances our faith in the future of the Negro race.

No one who cares to understand the problems of race in the modern world can afford to ignore any one of these books.

S. M. C.

PROGRESS TOWARD BETTER RACE RELATIONS

In view of the greatly increased demand in 1924 from many parts of the country for material for Race Relations Sunday, enlarged plans are now being made and material prepared for the use of the day in 1925, which comes on February 8. A pamphlet entitled "Race Relations Sunday in 1925: Suggestions and Material for Observance" is in press and can be secured from the Federal Council for 5 cents a single copy, \$3.50 a hundred.

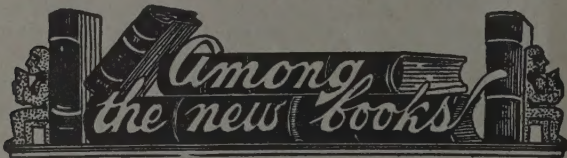
The very encouraging reduction in lynching during the first half of this year to five, the lowest number in the history of the evil, is ascribed by Dr. Moton of Tuskegee to increased interracial cooperation, which is so largely due to the work of the Commission on Interracial Cooperation and the Commission on the Church and Race Relations of the Federal Council of Churches.

A NOTABLE CONTRIBUTION TO OUR KNOWLEDGE OF THE CHILD

The Children's Foundation, established by Mr. Lewis E. Myers of Valparaiso, Ind., about two years ago, has brought out a monumental volume entitled "The Child: His Nature and His Needs." The contribution which the Foundation thus makes is increased many-fold by offering the volume to the public at the price of one dollar. It is a work which would surely sell for four times the amount if issued by commercial publishers.

The contents of the book are contributed by various authorities upon the life and education of the child. To read the list of contributors is to call the roll of some of the outstanding educators and psychologists of the whole country. Professor M. V. O'Shea, Professor of Education in the University of Wisconsin, who edited the volume, has done a splendid piece of work.

The first section deals with our present knowledge of child nature. The second is a consideration of what constitutes the child's wellbeing. The third discusses changing methods of education. The volume will be of particular value to parents and teachers who desire to secure within the scope of a single volume the essential data concerning the education of the child. The *Bulletin* commends it especially to the attention of pastors, Sunday School teachers and others concerned with religious education.



George C. Chase—A Biography. By George M. Chase. Houghton Mifflin.

A volume which has been awaited by a multitude of the friends of the second president of Bates College. President Chase was one of those quiet, faithful, cultured souls whose accomplishments far exceeded his fame, but who wrought his life profoundly into the lives and characters of those with whom he came into contact, one who was felt more than he was heard and whose influence went deeply rather than widely. The institution in whose building he had so large a share, contrasted now with its status when he became president, is a revelation of what a great personality may accomplish, almost "without observation."

This volume, by his son, will be of especial interest to the members and friends of the Federal Council of the Churches, to whose development he contributed quietly but serviceably. He represented the Free Baptist Churches at the organization of the Council and was one of the group, not then large, whose leadership was responsible for the Commission on the Church and Social Service, whose ideals have taken such a large place in the life of the Churches. His clear

ringing utterance at Philadelphia in 1908 is historic in the annals of the Council and the Churches.

His daughter, Caroline W. Chase, Assistant Secretary of the Council, has rendered increasingly effective and unusual service in its administration almost from the beginning.

The reviewer renders grateful testimony to the encouragement and help which came, through only slight personal association, when, untried, unprepared and with feeble promise, he undertook his present task, from a man who combined to so unusual a degree the qualities of sympathy and strength.

C. S. M.

CHRISTIANITY AND THE CHURCH

Beauty in Religion. By A. Maude Royden. Putnam's.

An interpretation of the vital place of the appreciation of the beautiful in the teaching of Jesus and of the relation of religion and the aesthetic sense, with an appeal for a greater attention to beauty in the service of the Church.

The Living Word. Edited and arranged by Henry Hallan Sanderson. Century Co.

An abridgment of the Bible designed to set forth the greatest passages, woven together into chapters with appropriate headings. The management of materials in such a way as to bring together passages that have a common theme is the thing that sets it above other similar attempts and makes it invaluable in choosing Scripture passages for either public or private use. A random noting of the titles will suggest its value in this respect. "The Hope of Peace in the World," "God's Infinite Compassion," "Individual Responsibility," "Human Brotherhood," "Living the Life Eternal," etc.

The Religious Education of Protestants in an American Commonwealth. By Walter S. Athearn and others. Doran.

An indispensable sourcebook for pastors and Church workers concerning the present status of religious education. The data on which the book is based were gathered in Indiana as a typical state. The Institute of Social and Religious Research has rendered a conspicuous service in making possible this illuminating study. It deals with the Church school building, the organization and administration of Church schools, the teaching staff and the supervision and promotion of religious education. One of its most sobering revelations is that only one out of every four children is enrolled in a Sunday School.

Is God Limited? By Bishop Francis J. McConnell. Abingdon Press.

Like all of Bishop McConnell's writings, this book is a great stimulator of fresh and original thinking. It chiefly deals with such metaphysical questions as the nature of reality, good and evil, evolution, freedom, prayer. Other chapters discuss social problems such as war, industrial relations and racial conflicts in the light of the Christian conception of God.

Nineteenth Century Evolution and After. By Marshall Dawson. Macmillan Co.

A study of Christian thought in the light of the more recent views of evolution, emphasizing the agreements between Christian truth and evolution. The author shows clearly that evolution, as now conceived, does not mean a mechanistic advance; it involves the possibility of retrogression as well as progress and shows the need for the Christian emphasis on the necessity of "salvation."